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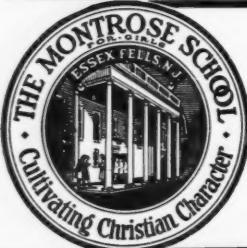
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Moody MONTHLY

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Vol. XLVI

SEPTEMBER, 1945

No. 1

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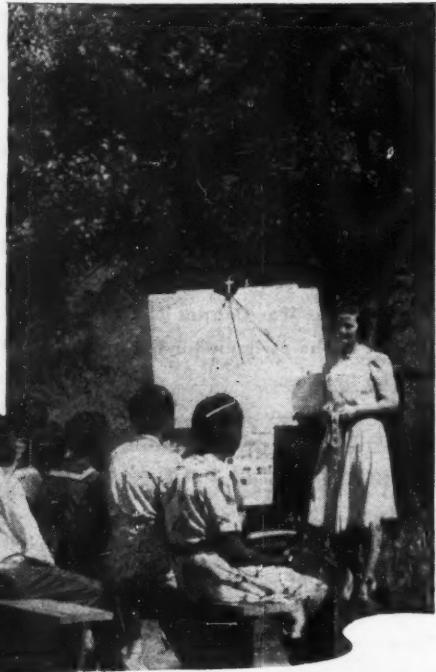
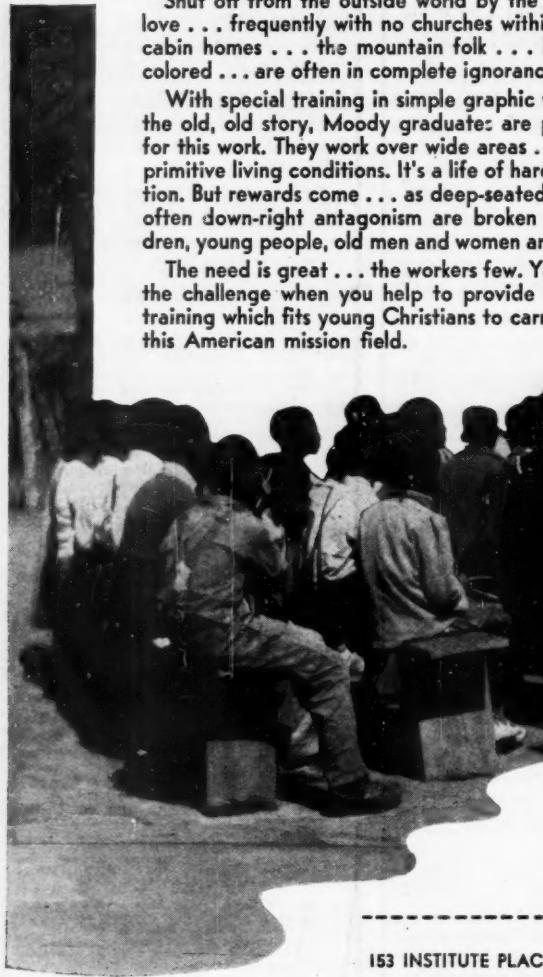
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Mission fields as needy as those in far-off Africa lie at our very door . . . and many Moody-trained men and women find their life work on lonely hillsides and secluded valleys of America.

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This is one of a series of messages telling the story of the Institute ministry

MOODY BIBLE INSTITUTE • CHICAGO 10

Editorial Notes . . . —

Victory! Peace!

PSALM 46

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.

Many will again exclaim, "How time flies!" when we remind them that this month brings the tenth anniversary of the death of Dr. James M.

Dr. Gray on Expository Preaching long-time editor-in-chief of Moody MONTHLY and for forty years president of Moody Bible Institute.

We are carrying an article by Dr. Gray as a feature this month. It is timely, even though it is old. Dr. Gray was a great preacher and teacher. Few men had his analytical grasp of the Scriptures.

Oh, that young preachers would become earnest expositors! Expository preaching is the kind that counts. That sounds like the title of one of Dr. Gray's books, *The Teaching and Preaching That Counts*.

In the Foreword to that book, Dr. Gray says:

"That method is expository, the opening up of the content of the Scripture itself. The Bible being the living Word of the Living God, the more its content is dwelt upon and explained to the people, the more opportunity is given for God's voice rather than that of man to be heard.

"There is, of course, more than one way of expository preaching, a fact which the following pages also illustrate. A long passage may be used or a short one; the theme may be historical, devotional, or didactic, but no matter what it is, the aim should be, and always, to follow the precedent of the Levites in I. *Chronicles* 8:8, when 'they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.'

So here is to the memory of Dr. James M. Gray, administrator and executive,

but above everything else great Bible teacher and expository preacher. And his exhortation to today's preachers would be, "Preach the Word."

V

The Fair, Chicago department store, recently carried a three-quarter page ad in an evening newspaper urging the reading of the Bible. The **The Bible and a New World** featured headline said, "A Start Reading Your Bible."

Here are some quotations from the ad. "The amazing thing about Bible reading is that your reward will increase as the habit grows. Within its two covers it treats of every problem that the spirit of man has ever met or will ever meet . . . And so today, open your Bible. Join with the millions of your fellow Americans at home and overseas in asking divine help in the problems that face our country and all humanity in these crucial days."

A department store in Oakland, Calif. (Capnell, Sullivan and Furth), ran a similar ad, and the response was so great that in a further ad they said they had received 367 letters and cards and 68 phone calls. In addition, in response to requests, they sent out 574 reprints.

These stores have rendered a real service to their communities and to the nation. It would be helpful and healthy if others who have the public eye would urge the reading of the Word of God. Let's seek to promote *daily* reading. How true it is that "a new world dawns when you start reading your Bible!"

V

Age upon age, multitudes have found

comfort and courage in the word of assurance, "I will never leave thee." Missionaries in their loneliness, soldiers on night vigil, mothers watching beside the sick bed, the aged in their last fading months, all these and numberless others have heard and believed, "I will never leave thee."

We would here quote an old message from Spurgeon, and invite you to underscore every word of his closing sentence.

"No promise is of private interpretation. Whatever God has said to any one saint, He has said to all. When He opens a well for one, it is that all may drink. When He openeth a granary door to give out food, there may be some one starving man who is the occasion of its being opened, but all hungry saints may come and feed, too. Whether He gave the word to Abraham or to Moses, matters not, O believer; He has given it to thee as one of the covenanted seed. There is not a high blessing too lofty for thee, nor a wide mercy too extensive for thee.

"Lift up now thine eyes to the north and to the south, to the east and to the west, for all this is thine. Climb to Pisgah's top, and view the utmost limit of the divine promise, for the land is all thine own. There is not a brook of living water of which thou mayest not drink. If the land floweth with milk and honey, eat the honey and drink the milk, for both are thine.

"Be thou bold to believe, for He hath said, 'I will never leave thee.' Then no attribute of God can cease to be engaged for us. Is He mighty? He will show Himself strong on the behalf of them that trust Him. Is He love? Then with loving

[Continued on page 12]

MOODY MONTHLY • SEPTEMBER • 1945

Dr. Max I. Reich, for many years a member of the Moody Bible Institute staff, first in the Extension Department, and then as a member of the faculty, went to be with Christ,

August 11. He had submitted to a severe operation, and though the operation was successful Dr. Max I. his heart gave out.

Reich The sympathy of the Institute family and friends is extended Mrs. Reich and the children in their great loss.

Dr. Reich was distinguished as a Bible teacher and writer. Perhaps his greatest gift was in the realm of verse. He was a real poet.

This poem was no doubt his last. Written with the threat of an operation hanging over him, it expresses the desire of a genuine follower of Christ.

ST. PAUL'S PREDICAMENT

Philippians 1:21-25

Max I. Reich, D.D.

What shall I choose? for I am in a strait!

To stay or go?

To serve Christ here? or shall I go to Him

Who loves me so?

In spirit I'm already where He is;

Yet still I tread a thorny wilderness;

Here is my work, my life is hid up there

With Christ, whose present portion I would share.

Yet I will leave the final choice with Him

To take me home,

If I shall hear His voice and trump and shout,

When He has come;

Or first, some day, to close my tired eyes,

To open them again on Paradise!

Falling asleep beneath the Father's kiss,

And wake to rapture and celestial bliss.

'Tis good to spend myself on earth for Him,

And serve His own;

Not seeking gain or fickle human praise,

But His alone;

But better far than service, rest above,

Where all is purity and peace and love;

Far, far beyond the serpent's fatal charm,

And far above all clamor and alarm.

And yet I find it sweet to stay on here,

For His dear sake;

Declare the love found in His tender heart

To hearts that ache;

Point to the blood that flowed that it might heal

The deadly maladies that sinners feel;

The love which still broods over one and all

Spite of the depths of shame in which men fall.

Yes, come what may! His choosing is the best,

To go or stay!

To fall asleep, or wait until He comes

Some glorious day!

To walk with Him in Eden, side by side,

Or for His testimony to abide;

Whatever be the suffering here and pain,

For me to live is Christ, to die is gain!

Editorial Book Review

THEREFORE STAND, by Rev. Wilbur M. Smith, D.D.

The author calls his book "a plea for a vigorous apologetic in this critical hour of the Christian faith." And it is a plea—strong, impassioned and intelligent.

The book should be required reading for every minister and student, as well as every candidate for any church office higher than janitor.

In his Preface, Dr. Smith tells us his purpose. He believes that "now, more than ever, the facts of life, the facts of history, and the facts of science" (meaning the observed facts, of course) "are not on the side of agnosticism and atheism, but on the side of Christian truth, and that our faith is definitely not contradicted by facts, but is opposed only by the theories of men."

His desire and hope is expressed thus: "If this volume shall but arouse some young man to the reinvestigation of the facts of the Christian faith, a faith which he has been told can no longer be reasonably held; if this volume shall prove an incentive for men to emancipate themselves from the paralyzing consequences of the deceiving and faith-destroying spirit of our age, the author will be abundantly satisfied."

The publishers have co-operated with Dr. Smith in making this a great volume, attractive in appearance, easy to read.

Dr. Smith has poured his life into this volume. Books have been consumed and the "midnight oil" has been a habit in order that contemporary and older literature might be surveyed and quoted, so that we might plainly see the dangerous drift of this present age.

The book gives you not only 522 pages of subject matter, but nearly a hundred pages of notes and three helpful indexes.

Once more, Dr. Smith proves himself a master of the art of research.

In his first chapter, the author presents "attacks upon Christianity," and without dealing in innuendo or mere rumor, directly quotes several present day college and seminary professors who have gone into print as to their disbelief. Additionally, several popular writers are quoted. All in all, Dr. Smith presents a sorry picture of the unbelief of men in high places and some of them in positions of denominational influence.

Following this chapter and one on "Retreat of Evangelical Christianity," the author deals in telling fashion with "Causes of Unbelief." And it's a great chapter! Please allow one quotation:

"No serious Christian can help but ask himself at times, 'Why are so many of the great intellectual leaders of modern times enemies of the Christian faith? Why is it that these things which are so true concerning Christ and His redemption are not immediately accepted as true by the great mass of mankind?' Here is the answer which the apostle gave to the Church at the very threshold of its glorious history—the minds of men are darkened.

"There is in this verse one word which needs particular emphasis, the one here translated *blindness*, which should be more accurately translated *hardness*. The Greek word is *porosis*, from which comes our word porous, originally meaning hardening of the skin, and at times used by medical writers in referring to callus formed at the end of fractured bones. Hence from the insensibility of the parts covered with hard skin, the verb means to make dull or insensible.' This idea is

picked up again in the very next verse where these same men are said to be 'past feeling.' The disease began in the callous heart. It bluntly hardened itself against impression and warning, and left the mind uninformed and indifferent, alienated itself from the life of God, and was at last shrouded in the shadow of death.' This certainly describes the condition of multitudes of people today."

Dr. Smith's chapter on "The Pessimism of Our Modern Skeptics" is well worth the price of the book. If anyone believes that skepticism brings happiness, this chapter will set him straight. After a recital of the moods of men, such as Anatole France, Huxley, Gamaliel Bradford, and others, the author says:

"There are some things Satan has the power to do; there are some things, thank God, neither he nor all his evil hosts can ever do. Satan can never make a man permanently happy in known sin; he can never make a heart sing with joy, with all his wisdom and subtlety; he has never been able to endow his skeptical dupes with a desire to create a hymnal, or a book of songs, with which unbelieving men can express to the world their undisturbable peace and their unchangeable joy.

"There is another thing that Satan cannot do, and that is he can never, never bestow anything that would be recognized by man himself, as peace of heart, a peace which Christians know to be so wonderful as to pass all understanding, a peace which the world has never known, but which the world is never able to take away, the very peace of God. If man is determined to live

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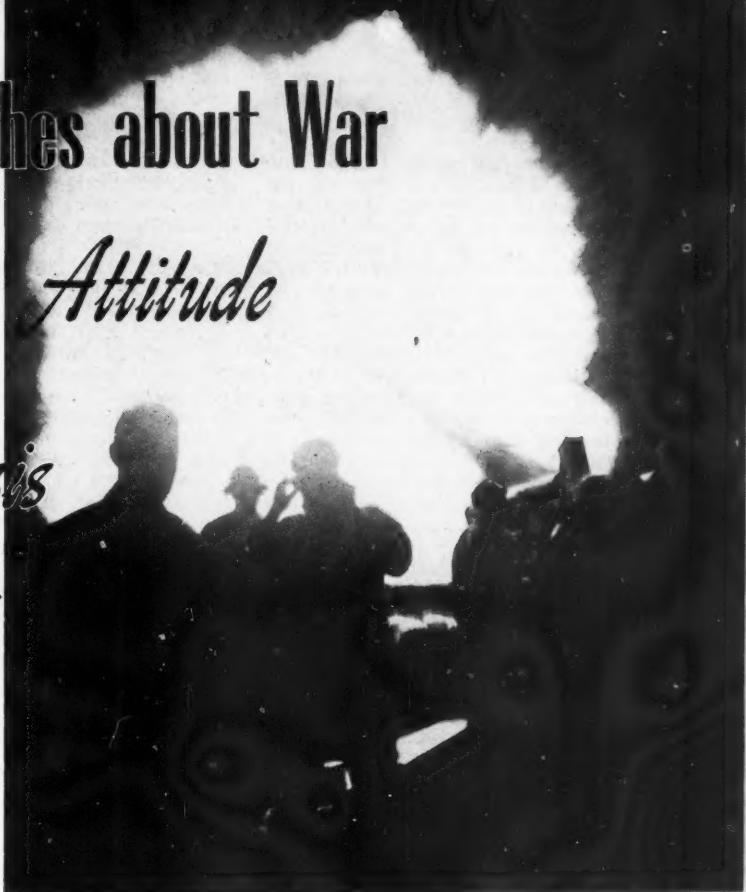
What the Bible Teaches about War

and the Christian's Attitude

in the Present Crisis

By the Late Rev. James M. Gray, D.D., LL.D.

*Conclusive and satisfying
is this scriptural
answer to our day's
urgent questions*



U. S. Marine Corps Photo

THIS IS AN ATTEMPT TO ANSWER numerous inquiries as to the Christian's relation to war, and the significance of the present war in the light of prophecy.

One of these inquiries is as to whether God is the author of war, to which I would answer No, not any more than He is the author of sin. Yet war came into the world *with sin*, and God brought it in, to the glory of His grace.

In Eden, Satan supposed that he had made a firm and harmonious compact with man to last forever. But God immediately interposed with the dictum, "I have put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15).

That enmity has been maintained in all the ages since, and will continue until, in the moral sense, Satan is bruised under the feet of the saints (Rom. 16:20), and as to his person, he is bound and cast into the bottomless pit (Rev. 20:1-3).

All wars among the nations are traceable to and grow out of this primal declaration of war, and not a few of them have had a most intimate relation to the fulfillment of its promise, and a practical bearing upon the redemption of the race to which it applies.

WHY ARE WARS HATED AND

This article is reprinted with the belief that it is as sound now as it was more than twenty-five years ago. Careful Scripture interpretation never goes out of date.—The Editors.

DREADED? Naturally, because of the loss and suffering they entail. But was there ever a war of such devastation as the flood represented in the days of Noah? And why the flood? What explains that suffering and loss? The same thing that explains war. God saw that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:5, 6). Hence He swept man off the earth with the exception of eight souls.

After the flood, however, man got another chance, and God renewed His covenant with him, but He added an obligation to it of a magisterial nature, which, as far as I know the Scriptures, has never been repealed. "The blood of your lives," said He, "will I require. . . . At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

This law was re-enacted in the sixth commandment, "Thou shalt not kill." As another says, "It was confirmed and carried deep down into the region of legislation for the heart in the Sermon on the Mount" (Matt. 5:21, 22). It lies at the base of what the state calls capital punishment, and it is, as well, the foundation of that international jurisprudence which moves nations to declare war.

An outstanding illustration of the principle is furnished by the history of Egypt in the time of Moses. What loss and suffering, what devastation is represented by the plagues that fell upon that land! And yet this is eclipsed in awfulness by the drowning of the Egyptian host in the Red Sea! No one can understand the import of this conflict who does not perceive that now for the first time since the dispersion of the nations the opposition between God and Satan in the history of mankind came out into broad daylight.

The conquest of Canaan stands out similarly. If anything is needed to convince us beyond a peradventure of the righteousness of that terrible proceeding, there is the God-man who at the very beginning of that campaign stood over against Joshua at Gilgal. A drawn sword was in his hand, and when Joshua demanded, "Art thou for us, or for our adversaries?" he said, "Nay; but as captain of the host of the Lord am I now come" (Josh. 5:13-15).

But the conquest of Canaan was only partially completed under Joshua, and hence war continued even to David's time.

And so the history continues as every reader of the Old Testament is aware. It is largely a recital of the wars in which Jehovah was the aggressor, either on behalf of His people Israel, or against them when their conduct required punishment.

ALL THIS WILL BE ADMITTED, of course, but there are those who, shrinking from the conclusion deducible from it, would confine it to the Old Testament. They say that God was there dealing with Israel in a peculiar way. She was His instrument of redemption, and His school of instruction for the whole world. She had to be protected and her interests conserved for the benefit of all the other nations. But now that she has passed off the scene and the Church has taken her place as the divine witness, God is dealing with the nations in another way, and our attitude toward war must in consequence be radically changed. To quote the language of one of these, "We must distinguish between the outward and visible forces which opposed Israel, and those invisible principalities and powers which the Christian is to combat, and which lie back of all the greed and hate which create war."

This is very specious reasoning, and shows a lack of acquaintance with the Word of God where it should not be expected. As a matter of fact, Israel still exists, not indeed in an organized national capacity, but as an instrument for the execution of the divine will. War is still carried on in her behalf, and God is still an aggressor in the premises. All unrest today is because she is not in her own land, and carrying out her divinely-ordained mission.

The history of the world-empires as foreshadowed in the book of Daniel proves this. The conflict between autocracy on the one hand and democracy on the other, now prevailing among the greater part of the nations of the earth, is but a fulfillment of the dream of Nebuchadnezzar and Daniel's interpretation of it.

Moreover, when the Church is taken from the earth at the coming of the Lord for her, and Israel's history as a nation begins again, the same wars are seen among the nations. And God is seen avenging and judging in the midst of them. This is the only key to the book of Revelation.

FROM ALL THIS, THEREFORE, there are certain principles to be learned: *War is a consequence of sin.* Were there no sin there would be no war, but so long as sin exists war must be expected. All the peace palaces ever built, all the leagues to enforce peace ever formed, all the international treaties ever signed cannot make it otherwise.

War is a divine punishment for sin. Man is ever shedding man's blood, and God is ever requiring it at his hands. When Ulysses S. Grant said that our Civil War was a divine penalty for our earlier treatment of Mexico, he was only pointing to another illustration of this principle.

Nations, under God, have magisterial functions to perform in declaring and conducting war. Assyria was the rod of God's anger and the staff of His indignation against Israel. The inspired Isaiah tells us so (Isa. 10:5, 6). Nebuchadnezzar, king of Babylon, was God's servant to subjugate all the nations of his day, in-

cluding Judah. Jeremiah is authority for that (Jer. 27:1-8). Jerusalem was trodden down of the Gentiles because "they walked not in my statutes, and despised my judgments." So says Ezekiel speaking for Jehovah (Ezek. 20). The moral depravity of Greece and Rome brought down upon them the barbarians of the North. Historians are a unit as to this.

Finally, *it sometimes becomes the duty of nations to declare war.* If Israel had not done so more than once, she would have defied God and suffered the penalty of His broken law. If Charles Martel had not fought and defeated the Saracens in the eighth century, all Europe, and perhaps America, now would have been Mohammedan. Few will deny that the victory of Wellington at Waterloo was an act of God. And the American Revolution? What if the "embattled farmers" had never "fired the shot heard round the world"? And the Civil War? Should not we have preserved the Union?

NS

God's Day

By William Bittle Wells

The clouds are breaking in the east,
The dawn at last appears,
When truth and right shall reign supreme
Through penitential tears.

God's day is coming to the world,
And bringing longed surcease
From sins and sorrows deep and wild,
With truly perfect peace.

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But still it may be asked, What about the Christian's duty in the premises?

Paul says, "Our citizenship is in heaven" (Phil. 3:20), and does not that mean our separation from human wars? In spirit, in motive, and in aim, Yes, the Christian has nothing to do with wars in such a sense; but in fulfillment of common duty, No.

That allusion to our heavenly citizenship is misunderstood. Paul is exhorting the Christians in Philippi to follow his example in the subjection of the body. He is speaking of immorality, that Epicureanism expressed in the words, "whose God is their belly." The chief concern of those he had in mind was the gratification of their bodily appetites. They minded "earthly things," and he would have them to be heavenly-minded.

PAUL JUSTLY VALUED HIS ROMAN CITIZENSHIP and on two or three occasions availed himself of it for deliverance from danger: when he was a prisoner at Philippi, when arrested at Jerusalem, and when on trial before Festus. And hearken to his instruction to the church at Rome:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God" (Rom. 13:1, 2).

We heard recently that Paul did not have war in mind when he wrote those words, but how anyone could be aware of that we do not know.

However, the question is not what Paul had in mind, but what the Holy Spirit had in mind when He inspired Paul to write the words. And indeed, as to Paul himself, how such an application of his words could be absent from his mind is difficult to imagine, when we recall that military glory was as much the ideal of the Roman people as human wisdom was of the Greeks. Paul was accustomed to soldiers. Soldiers, as such, are never condemned in the Word of God, and several of them are honored as men of strong piety and faith (Luke 7:2-7; Acts 10:1, 2).

TAKE CHRIST'S WORDS IN THE SERMON ON THE MOUNT, "Resist not evil," and "Love your enemies." And those in another place, "They that take the sword shall perish with the sword" (Matt. 26: 52). What shall we say to this?

In the first place, let us remember that Christ prefaced His Sermon on the Mount by saying: "Think not that I am come to destroy the law and the prophets; I came not to destroy but to fulfill" (Matt. 5:17). Therefore, whatever these words may mean, they cannot mean the abolition of the magisterial functions and obligations of men and of nations, for these are part of the law and the prophets. They cannot mean that with the world as it now is, we are to do away with armies and navies, with sheriffs and police courts, and return to the condition before the flood.

In other words, to read Scripture aright we need both "spiritual intelligence and common sense," to quote Sir Robert Anderson. If the first be lacking, we shall refuse to believe anything outside of our ordinary experience; and if the second be lacking we shall fall into a literalism that will make the language of Scripture seem impossible if not ridiculous.

What our Lord is here referring to is a personal matter, the law of retaliation between man and man. He amplifies the statement further on by saying, "Whosoever shall smite thee on thy right cheek, turn to him the other also." But that this is not to be taken literally is seen in His own conduct. He meekly submitted to an officer who smote Him (John 18:22, 23), but did He turn to him the other cheek? Instead of that, He offered a remonstrance, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

In other words, as George H. Pember says, what Christ means is, that if we receive a personal insult we should bear it in love and without resentment, and even be prepared to endure another in the same spirit; but He does not mean that human governments shall cease to exact penalties for national or international crimes.

And as to loving our enemies, the way He came to speak of that was this: God had taught through Moses, "Thou shalt love thy neighbor as thyself." But the Pharisees of Christ's day had supplemented that command by a fiendish

[Continued on page 29]



FACING THE BATTLE, MEN THINK ABOUT GOD AND HIS WORDS TO THEM!

God Deals with a Fighting Man

By Chaplain Harold L. Fickett, Jr.

Joshua 1:1-9

EVER SINCE THE BEGINNING OF TIME, men have been challenged by the necessity of great undertakings. The history of the United States furnishes a fertile field for illustration of this truth.

During the pre-revolutionary days, our forefathers were faced with the necessity of making a declaration of independence from the mother country. They courageously accepted the challenge, made their declaration, and then pressed on to accomplish miracles in the field of militarism to give freedom to the land of the Stars and Stripes.

In 1918 our fathers were faced with the necessity of defending the democratic way of life against a foe that was bent on destruction, a foe with an insatiable desire to rule the world with an iron hand and subjugate the peoples of the world under their iron heel. Following in the footsteps of pioneer Americans, they accepted the challenge and liquidated the enemy.

Two decades passed; you and I of this generation again saw brooding upon the face of history the necessity for a great undertaking. When the crisis came on December 7, 1941, we accepted

Preached on February 18, 1945, aboard U.S.S. *Darke* (APA 159), the day before the invasion of Iwo Jima; audience composed of part of ship's company, part of 3rd Battalion 26th Marines 5th Division, part of H. & S. Co. English 5th Division Marines—between 500 and 600 present. Result, thirty conversions and two rededications of life.

the challenge; we are now hard at the task of bringing destruction upon our totalitarian foe. For most of us there is one great difference in this and the last war. We read about the last war; we are actively engaged in this one.

ON THE EVE OF A GREAT INVASION, naturally our thoughts are turning inward; each one of us is giving much thought to his personal relationship to God. I think that I can hear one man say, as he gives expression to the sentiment of us all, "Will God deal with a fighting man?" Everywhere in Scripture a great declarative affirmative is to be found in answer to this question. God has in times past, and will in the present, deal with fighting men.

Did you ever hear of the great general of the armies of Israel whose name was Joshua? God had many dealings with this fighting man. This morning I want you to look with me at three pictures taken from this man's life. I want you to see the man himself. I want you to understand the mission God gave him to perform. I want you to hear the message with which God encouraged and strengthened his heart.

As far as the man Joshua is concerned, there is not much said about him in a personal way. Nearly all that is known of his family background is that he was the son of Nun; his own personality is left to the imagination. There is nothing

said or even hinted at concerning his education; his social standing and the size of his bank account are not mentioned. All of these things are seemingly important in society, but in the sight of God, they fall into complete oblivion; they are given no consideration in eternity.

Joshua, the man, had one outstanding characteristic which is clearly brought out in the Scriptures. He had implicit faith in God's word. Not once did he veer either to the right or to the left. When God said that he should do something, Joshua would attempt to do it. When God said that Israel could accomplish a great feat, Joshua was willing to stake his life on her ability to do so.

Joshua exemplified this truth in the way he conducted himself, as one of the twelve spies who were sent out by Moses to look over the land of Israel's future enemy. After the twelve had returned to the bivouac area of Israel's army, Moses asked them to give a report on their findings. Ten of the spies, overcome by fear, chilled the courage of the people and killed their desire to go in and possess the land. They pointed out that, just as God had said, it was a land that flowed with milk and honey. It was their feeling, however, from a military point of view, that it would be impossible to conquer it; the cities were walled, and the people were strong.

At the risk of becoming unpopular with his own generation whom he loved,



"I love thy rocks and rills, thy woods and templed hills"

Graham Photo

Joshua along with Caleb denounced that spirit of pessimism. God had said that Israel could go in and possess the land; no other facts should be considered. As one man, Joshua and Caleb cried out together, "Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not" (Num. 14:9).

One point, the outcome of the story, must be emphasized. God rewarded Joshua and Caleb. They were the only two of their entire generation who were allowed to enter the promised land. Fidelity to God and to His Word always results in reward; mark that point well.

The whole story of Joshua's faith can be summed up in Paul's description in Romans of Abraham, the father of the Jewish nation: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness" (Rom. 4:20-22).

AT SUCH A TIME AS THIS each one of us is seeking to look at himself through the eyes of eternity. God does not care anything about our family background, our bank account, our personality, or our social standing. He doesn't care what rank or rate we hold. Just as in the day of Joshua, God is looking for

a man who has implicit faith in Him and in His Word.

God's Word has some very definite things to say about each one of us. In the first place, it points out that every man in the eyes of the righteous law is exceedingly sinful. There is no exception to this, "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Everyone should be profoundly grateful that God did not stop at the point of sin. He provided a remedy for sin in the person of His own Son, Jesus the Christ, whom He sent "in the likeness of sinful flesh, and for sin, [to condemn] sin in the flesh" (Rom. 8:3). The blessed Saviour Himself explained it to Nicodemus, the ruler of the Jews, in that most familiar of all Bible verses, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

When I was a student in the seminary at Louisville, Ky., I had to cross the Ohio River by ferry in order to get to my church in Indiana. When I drove my car on to that ferry, immediately I put my faith in that ferry pilot to take me across in safety. I could do nothing to help, for I knew absolutely nothing about running a boat. All I could do was to trust the pilot.

All that any of us can do as far as eternity is concerned is to trust the Lord Jesus. As you make the journey across the river of life and death, there is only one Pilot who knows the way of safety.

Be ever mindful of the fact that Joshua was rewarded for his faith, evidenced by his willingness to follow and be entirely governed by God's word. He was permitted to enter the promised land. You and I will likewise be rewarded for our faith in the Lord Jesus Christ who died to save us from sin with its horrible, harsh penalty. The great Pilot will take us safely into the promised land of eternal security, known as the land of salvation.

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OD GAVE TO JOSHUA THE DIFFICULT MISSION of going into the land of Canaan and possessing it, destroying all of its people and its wealth. This involved the destruction of an enemy who had no time nor respect for the true and the living God. He was pagan in his worship and destructive in his activity. Immorality and licentiousness were the vogue of his land. Like an incurable cancer, sin had entered the heart of his people and was completely destroying it. In the sight of God, his actions and habits were an abomination; hence Joshua's mission to "destroy the enemy and possess his land."

In order to understand the mission more clearly, focus your attention upon its general characteristics. In the first place, it was fraught with great personal danger. The people whom they faced were well-equipped with weapons which they used in a ruthless and barbaric manner. This necessitated every precaution being taken by each member of Israel's army to see that his own equipment was in order and that he was prepared in every conceivable manner to take care of himself personally.

Because of the presence of many natural barriers and erected fortifications, hardship was a second characteristic involved in the mission. In overcoming this, hard work, a third characteristic, was necessary. Hard work, however, without proper direction and discipline is of little value.

Joshua recognized that in order to direct a successful mission, the ability of each soldier to carry out to the letter his commands was absolutely necessary. Achan's failure to do this in the battle for Ai resulted in disaster for Israel. Therefore, strict military discipline, a fourth characteristic, had to be listed as a "must" in the operation.

The fifth and all-inclusive characteristic of the mission was sacrifice. The men and women of Israel knew that this campaign would mean for them sacrifice of time, energy and life; they were willing to pay the price.

We, too, like the army of Israel, have a great mission to carry out. We are called upon to destroy an enemy that is bent on the destruction of everything that is high and holy. They, like the Canaanites, as a nation, have no respect for the true and living God. The individual, in the sight of God precious, is in their eyes and according to their philosophy no more than a slave to the State. They desire to overthrow the principle of religious liberty and do away with private enterprise. In short, their one obsession is to destroy America and all that she stands for. Our mission is to destroy the

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Our schools are not doing their job, and here is why



Moral Delinquency

and the Schools

By M. H. DUNCAN

AFTER HAVING BEEN OUT OF THE SCHOOLS for several years watching their course, I think I can see their tendencies more clearly than when I was closer to them. It is my opinion that they are failing in the great task assigned them by the American people, that of building a safe and adequate basis for our national life.

As I read what our educational leaders say and seem to see in the schools, I feel that they are refusing to look the facts in the face and to acknowledge that they are not doing what they are supposed to do. There is too much placing the blame upon others, when the question is not so much who is to blame, but are the schools doing their work satisfactorily? If they are, all is well as far as the schools are concerned; but, if they are not, we should have the good sense and judgment to acknowledge the fact, find out what is wrong, and apply the remedy, if we have one.

The schools are costing the people of this country every year billions of dollars. We have great educational plants, for the most part splendidly equipped, a vast machinery. But something somewhere is wrong, when the children of the land are passing through these schools without being equipped morally to meet the problems of the day.

I am sure there are few today who would claim that the schools are preparing the coming generation for the moral problems they will have to face. Juvenile delinquency is so evident that all can see it, and it is so alarming as to cause even the stoutest hearts to wonder where it will end. It will do no good to say that it is not as bad as some claim, for all will admit that it is bad enough; and there is no indication of its getting better. The thing for us to do is to face the issue and meet it with good sense and judgment. Moral decay has been the cause of the failures of the civilizations of the past, and it is evident that it will cause our fall if it is not checked. We cannot long continue as a nation with this moral cancer gnawing at our very vitals.

It should be evident that our moral ills

are not due to our failure adequately to support the schools, to our failure to provide better buildings, better equipment, or better trained teachers. However, if the cause of the trouble is there, we can well afford to double or even triple our expenditures for the schools. If the schools were doing the work they should do and meeting the needs of the people, no amount of money we could spend on them would be too great.

But do we find that moral failures are more evident in the poorly equipped and manned schools than in those better equipped and manned? All fairness causes us to admit that moral delinquency is just as serious in these centers where educational opportunities are greatest as where these facilities are not so abundantly provided. This means that more money for the schools, better trained teachers, better buildings, more up-to-date equipment do not make a great deal of difference in the kind of results obtained.

We must admit that the vast machinery of our educational system is not functioning. The machinery may be all right in itself, but in some way or other it lacks power.

When the American schools divorced themselves from Christianity,

they lost their power and became lifeless machinery, and it has taken only time to make evident the results.

MANY YEARS AGO, I read a small book entitled, *The Heart of the Teacher*, which made a profound impression upon me. It was written by a German educator a good many years ago, whose name I do not now recall, but the message of this book hit the center of the trouble in American education. The heart of the teacher is the important thing in education; the heart that deals with the child in love and tender sympathy, and not as just another entity in



Mr. Duncan was for thirty years superintendent of public schools in different parts of Texas, during most of which time he was a leader in the educational affairs of his state.

September, 1945

the world of humanity. And there is only one place where the teacher can get that heart, and that is from Christ, who came into the world to seek and to save that which was lost.

Education in America is too cold, too formal, too heartless, too "scientific," too much interested in itself, its own machinery, to see and know the child, to look into his heart, and to understand that each child has problems peculiar to himself. Oh, the books that have been written on the different phases of education—educational diagnosis, measurements and tests of different kinds, lifeless agencies which seem to have as their aim the building of artificial, synthetic character, when the life of the child does not respond to such methods and practices!

No one can really build character in the child until he has known the Saviour of the world and has permitted Him to enter into his life, to make him over, and to create in his heart a real love and sympathy for the individual child. No one is prepared to teach until he understands and sympathizes with human weaknesses and frailties, and knows that the power of the living Christ is the only cure for human ills.

And yet in all the books written on education today, there is not one written by an acknowledged authority on education that gives any place to Christ in its program for the schools. Our educational leaders have sought to ignore Him. They do not refer to Him in their books or magazine articles, and seem to think that He has no place in education.

The Saviour of the world, the Creator, the Redeemer of mankind, cannot be ignored without disaster, and here is the trouble with American education. The schools need the power of the living Christ to give life to their machinery. What a different situation we would have in this country if every superintendent,

every principal, every supervisor, every classroom teacher knew the living Christ and were willing to let Him work through them for the accomplishment of His purposes!

The cold heart of unbelief among educational leaders, and down through the ranks of the teachers, has brought disaster to the schools, and, if there is not a change of mind in education, with faith taking the place of unbelief and indifference, juvenile delinquency will become even more prevalent and soon moral chaos will completely envelope us.

I AM NOT TALKING ABOUT BRINGING THE BIBLE into the schools, or about acknowledging religion as a factor in education. It will do no good to place the Bible into the hands of those who do not believe its message or rely upon the Christ it reveals, and religion has no power to build character. I am not talking about school people taking part in the work of the church, or about their being faithful to its program and ordinances. I am talking about the living Christ, the Christ of the Scriptures, in the heart of the teacher, the supervisor, the principal, the superintendent, and those who shape our school program—the Christ with infinite power for every need of the schools, which He longs to supply "without money and without price," in every phase of their work.

In education, as elsewhere, He is "the way, the truth, and the life," and He alone can restore worthy moral values to the schools and through them the honesty and integrity so necessary to a safe national life.

What I am saying here is not fanaticism, as infidelity would have you believe, but it is plain common sense. The exceeding greatness of the power of the living Christ in the hearts of those who trust Him has been demonstrated on ten million different occasions, and only blind unbelief will cause any one to doubt it.

Christ in the life of the teacher today has the same enabling power that He had in the life of the apostle Paul, and only the sheerest folly and unbelief would cause those in charge of our schools to turn from Him to the empty philosophies of paganism—a paganism that could not save the old world, but permitted it to descend lower and lower into moral darkness and degradation. One has only to read history to learn of the moral darkness that overshadowed the world when Christ came into it, and every one knows that it was

faith in Christ which saved that world from the moral collapse that had already engulfed it. Why should we now try that again which so signally failed then, and set aside that which has proved to be the only hope of men?

Christian morality cannot stand apart from faith in the living Christ. This is what our educational leaders need to know, and it is what their paganistic attitudes prevent their knowing. The paganism of the moderns based on naturalism believes in the ability of human nature to solve its own problems. It rejects the supernaturalism of Christianity and trusts man's ability to lift himself. It bases its program on human examples and human appeals and refuses to recognize the power of a resurrected Christ. Such naturalistic religion has no power to lift men, as has been proved by the history of mankind.

The race never had a satisfactory moral program until Jesus Christ came into the world. It can have no other except that based on Him. The refusal of education to recognize this truth and to build its program on it has been the cause of the moral collapse in this country. Human desires and passions cannot be restrained by a human code of ethics. Man's innate tendencies toward moral decadence render impotent moral laws based on human experiences. In refusing to recognize the weaknesses of human nature, the paganistic philosophy upon which modern education is based has refused to place around the child the proper restraining influences and safeguards and has brought about the flood of juvenile delinquency that is now engulfing us.

THERE IS ONLY ONE SOLUTION to our moral problems and that is a return to the Christ of the Scriptures. The paganism of modern education and religion will drag us lower and lower, complicate our moral troubles, and hasten a complete moral collapse in every phase of our life.

The issue is not one of secondary concern to the people of America. It involves our very existence as a nation. If we do not build a safe moral basis for our national life, our economic and industrial gains will be of no avail.

It is Christ or chaos, and the only hope of a return to the Christ of the Scriptures is a revival that will sweep the country from coast to coast and reach every class of our people. Such a revival can be brought about only by our recognizing and acting upon the truth of II Chronicles 7:14, a scripture that has been much quoted during the past few years, but about which little has been done.

I Wonder . . .

By Emma Moody Powell

"Oh, that I knew where I might find Him!"

Is seldom the cry of Peace.
Does the need of Him come to an end
when
War and fighting cease?



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Some Things

War Cannot Touch

By Rev. Egerton C. Long

You are richer than you think.
Stop and count your blessings!

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

V-E DAY HAS COME AND GONE. Our President has said that means the war is half over. Therefore, it is time to take stock; it is time to find out what has happened these war years.

Almost six years of war have left their indelible impression on the face of the world. In Europe, some cities that once were mighty strongholds have ceased to exist. Towers and forts have crumpled into dust. Blood has watered the ground that shells have plowed. Hate and greed and lust—the tares—have been sown in that soil along with bravery and courage and right. One wonders what will be the harvest of this seedtime.

At home we, too, have faced new situations. Luxuries that were considered almost essential suddenly have become unobtainable. We have been finding out on how little it really takes to live. The war has taken some of our gas, our food, our luxuries, but they are just small things after all. We could endure more if only our boys didn't have to go.

But at the same time, we have found that there are some things war cannot touch; some things are beyond its reach. Though war might take everything else, no power on earth can move them, or take them from us. And it is to those things that we cling and have clung and will cling until the morning breaks “eternal bright and fair.”

Just as at home, when the storm beats harder on the roof overhead, the children pull the blankets higher, so when the storms of life are sweeping over us, we go deep into the Rock that is higher than ourselves, and cling to the eternal things of our God.

This war has shown us that there are a great many blessings from the hand of

our God that nothing can touch. Peter speaks of an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for us. But we have found, or should have found, that there are some things while we are on earth that are equally unfading and undying. Our text mentions one or two. We might add many others as well.

OUR TEXT FIRST MENTIONS PEACE. This is one inheritance in Christ that nothing can destroy, nor can war take it away.

Before Christ died, He seemed to have in His mind a will to leave all to others. His soul he committed to God. His body He left to Joseph until He would need it again. His clothes, the soldiers took. His mother He gave to John.

What could He leave the disciples? If they only knew, they received the best gift of all—peace. It was to be *theirs*. It was to belong to the Church of all ages. It was and is for *us*. No war clouds can dim it, no weapon destroy it, no bomb explode it, no enemy can seize it.

Some of us have learned more of this peace in the past six years than ever before. It is not the kind of peace that the signatures of man can make or break, for these have been years of war. “Not as the world gives,” said Christ. The peace the world gives consists of the absence of disturbing circumstances. Christ’s peace is in spite of circumstances. In fact, it is only under adverse conditions that this peace is really seen. It is a reserve bank account we can draw upon when all else is failing.

The world only *lends* its peace. Christ *gives* His. The world lends laughter that ends in pain, hopes which end in disappointment. But Christ *gives peace*.

Many a mother and father and wife have found Bishop Bickersteth’s song true these six years:



Mr. Long is a pastor in Michigan Center, Mich.

“Peace, perfect peace, with loved ones far away?

In Jesus’ keeping we are safe, and they.

“Peace, perfect peace, our future all unknown?

Jesus we know, and He is on the throne.”

SECOND, WAR CANNOT TOUCH OUR TRUST IN GOD. “Let not your heart be troubled, neither let it be afraid.”

Vitally interlinked with our peace is our trust in God. “Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee” (Isa. 26:3).

In these six years we have often heard the question, Why does God allow this war? Pastors have met it time and time again. Sometimes we could answer it; sometimes the answer didn’t satisfy. But invariably we could suggest one thing, to unquestioningly trust God.

It has been hard for many to say, “Thy will be done,” but trust in God requires it, if that trust is ever to bring peace. Some have doubted, some have questioned; but God doesn’t ask for questions. He asks for trust. The moment we begin to doubt, we begin to wonder whether God knows what He is doing. But let this war teach us that nothing need disturb our faith in Him.

So many of us are like the woman in the buggy, whose horses ran away with her. Asked afterward how she felt, she said, “Well, I trusted God until the harness broke; then I shut my eyes and gave myself up for lost.” Too many trust God only while the props of this world stand, and when they fall we think that God has fallen too and our cause is hopeless. But then is the time to trust and see God work.

*“When nothing whereon to lean remains,
When strongholds crumble to dust,
When nothing is sure but that God still
reigns,
Then is the time to trust.”*

A little girl was traveling on a streetcar one day, apparently all alone. The

passengers watched her in amazement as she sat there swinging her feet, quite content and happy. At last one of them said to her, "Honey, aren't you afraid to travel all alone like this?" "Oh, no," came the reply, "I'm not afraid, 'cause my Daddy is the conductor."

And why should I, a child of God, be afraid, when my Father is the conductor of my life and He knoweth the way that I take?

*Simply trusting every day,
Trusting through a stormy way;
Even when my faith is small,
Trusting Jesus, that it all.*

WAR CANNOT TOUCH PRAYER.

While prayer is not mentioned directly in John 14:27, it, too, is bound up with peace and trust. Prayer could be well termed our safety escape valve. How often has prayer been the one thing that has stood between us and destruction!

Does war stop prayer? No, a thousand times no, for nothing can stop prayer but unbelief in our own hearts. War may reach out its gory hand and strip us of everything, but it can't close us in from God. The way up is always open, and

time and time again on the very battlefield itself it has been proved that prayer is still a mighty weapon that can never be put out of action by the enemy.

Our hearts have been thrilled over Lieutenant Whittaker's story, *Other Hands Than Mine*. How could his hands have bent those oars after twenty-one days of weakness? What did it? Prayer! What saved the British at Dunkirk? Prayer! What gave us victory in Europe? Prayer! What will win in the Far East? Prayer!

Will we never learn our lesson? Will we never realize that prayer is still our greatest weapon? These six years of war have been six years of prayer for many, but oh, the thousands who will forget tomorrow, the lesson of today. We have heard much of communications in this war and their vital importance. When will we see that prayer is our communication line with God? We have heard much of convoys. When will we see that God's convoys come in answer to prayer?

*Restraining prayer we cease to fight,
Prayer keeps the Christian's armor bright,
And Satan trembles when he sees
The weakest saint upon his knees.*

These staunch Coast Guard-manned LCIs, that the G.I.'s call "Elsies," carry our troops through invasion waters to enemy coasts. Each "Elsie" wears a barrage balloon in her hair to keep strafing enemy planes from diving too close. Official U.S. Coast Guard photo.



AND LASTLY, WAR CANNOT TOUCH OUR HOME. Not this house in which we live, for many houses have been blasted in ruins; not this body which is our dwelling place, for many bodies have been broken and wounded and shattered in this war, but our eternal home where Christ is waiting for us. And just as our earthly houses hold our earthly treasures, so our heavenly home holds heavenly treasures, that neither rust nor moths can corrupt.

Satan's hand (for war is his hand) can reach into these earthly homes and break them to pieces. It can take airplanes and hurl them from the sky, but it can never reach heaven. Christ is the door to heaven, and Satan cannot come in to steal when Christ is guarding. Christ has pledged His word. Christ has given us His bond—His blood—and war cannot break His word, for though heaven and earth may pass away, His word will never pass away.

Take stock now, dear friend. The war has taken much, yes, but weren't they just material things? The war has taken your boy, yes, but if he was saved he is also safe. "My peace I give unto you; let not your heart be troubled," let the peace of God rule in your heart. "Trust in him at all times, ye people" (Ps. 62:8). Remember, the effectual fervent prayer of a righteous man availeth much. We have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:4).

Editorial Notes

[Continued from page 3]

kindness will He have mercy upon us.

"Whatever attributes may compose the character of Deity, every one of them to its fullest extent shall be engaged on our side. To put everything in one, there is nothing you can want, there is nothing you can ask for, there is nothing you can need in time or in eternity, there is nothing living, nothing dying, there is nothing in this world, nothing in the next world, there is nothing now, nothing at the resurrection morning, nothing in heaven, which is not contained in this text, 'I will never leave thee, nor forsake thee.'"

V

One of America's great corporations in one year prepared and filed 71,588 government reports and questionnaires.

The Cost of Reports

Roughly, this would be one report every two minutes during every regular business hour of the year. That's a lot of reporting. And how many of them are ever looked at after they're filed?

The corporation referred to spent \$192,500 on these reports.

By contrast, how inexpensive yet how valuable is that great report we call the Bible. It is God's report on humanity—its creation, fall, and redemption. And this report is not to file, but to read and remember.

Import of the Struggle for Existence

By Professor William J. Tinkle, Ph.D.

Another theory fails to stand the test!

JUST AS THERE ARE CERTAIN TUNES that one finds himself humming even though the words of the song are not outstanding, so there are certain phrases in our language that seize the imagination and become popular slogans. Among these are "the struggle for existence," and the companion phrase which is based upon it, "the survival of the fittest." Charles Darwin was the chief one who made them famous (although he borrowed the first from Thomas Malthus) and made them the basis of the evolutionary hypothesis. We still recognize a certain amount of struggle in the world, but cannot find such extensive results as once were claimed.

Although he was a sociologist and not trained in biology, Malthus claimed that in nature there is a universal tendency toward overpopulation. If all the seeds borne by plants, especially weeds, should grow, there would not be room enough for them. He noted the same prodigality of reproduction among animals, and stated that there is bound to be insufficient food for them.

Malthus postulated that life tends to increase at a rate represented by multiplication, while food increases at a rate represented by addition, which is much slower. In this he could not be correct because the food of living things is other living things (or substances made by them), so that wild animals do not increase more rapidly than their food. But he made the gloomy application that poverty of the laboring classes of people cannot long be escaped.

Can you imagine how this misanthrope would have opened his eyes if he had seen cotton plowed under and little pigs made into fertilizer because there was too great

an abundance!

When Darwin read this account of natural overpopulation he said that since there are too many creatures they struggle among each other and only the fittest ones survive. These animals, Darwin claimed, transmit the improvements that made them live when their brothers perished, so that the next generation is more fit, and in thousands of generations there would be quite an improvement.

The theory was so ingeniously worded that merely to state it predisposes one to believe it. But it has not stood the test of modern experiment. Darwin took it for granted that animals and plants vary in every direction, which has not been realized. He further supposed that all variations are of the same nature, while modern geneticists have recognized two outstanding kinds, namely, acquired characters and mutations, beside minor kinds.

IT HAS BEEN SHOWN in a previous article that acquired characters, the response of a creature to the environment, are not inherited. Since most of the variations involved are of this category, this discovery was quite a blow to Darwinism. An example of an acquired character would be an animal that had good pasture and grew larger than the average; but its offspring would be only of average size.

A mutation is a change that is heritable, but it arises infrequently, in only one member of a population, and affects but one organ usually, although the general vigor often is reduced. Many have appeared in the fruit fly, *Drosophila melanogaster*, examples being white eyes, bar-shaped eyes, forked hairs, black color, reduced wings, and no wings at all.

A majority of all mutations are lethal,

according to Muller,¹ causing the death of the organism before maturity. If mutant types were improved types, then there would be some evolution as a result of the survival of the fittest; but the rub is that they are not improved types. Only one mutation, *eversae*, a wing variation, is claimed to be more viable than the wild type of fruit fly, and this claim is not corroborated by other investigators.²

Man prizes such mutations as seedless oranges, stringless beans, and hornless cattle, but from the standpoint of the species itself the change is not a benefit.

THUS WE STILL BELIEVE there is a struggle for existence (although much activity should be called effort rather than struggle), but it cannot be shown to result in evolution. What the struggle does do is to eliminate some of the animals that are diseased, or crippled by accident or mutation, and this result we cannot regret. By the struggle for existence a standard is set up in nature and a lower limit is maintained, which tends to keep the average about the same from generation to generation.

From the facts stated above we are coming to realize that while the struggle for existence eliminates the most inferior plants and animals, it does not create new and superior types. We believe, more easily than formerly, that in the beginning God created the kinds of plants and animals. Since He bade them keep their type by reproducing after their kind, the type is not improved by chance variations among the victors in a free-for-all melee.

¹Snyder, L. H.; *Principles of Heredity*, 2nd ed., p. 222; Heath, 1940.

²Dobzhansky, T.; *Genetics and the Origin of Species*; Columbia University Press, 1941.

Professor Tinkle teaches Biology at Taylor University, Upland, Ind.

Articles of this kind always call forth extra correspondence so we suggest that any questions, etc., be sent directly to the author.

September, 1945



KIRKSTON PHOTO



Pioneer girl missionary and Indian believers in remote mountains of southern Mexico.



Training camp for pioneer missionaries on the edge of the jungle in southern Mexico.

WHAT DOES THE CROSS OF CHRIST MEAN in your personal experience?

The world pays its nominal deference as a symbol of good will that is worthy of respect. But the world fails to perceive its personal significance, for the emblem has become so common as to be commonplace.

Even those who associate the cross with their salvation often fail to realize that Christ's cross is their cross, too. Few, indeed, know by personal experience the full meaning of Paul's assertion, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). Yet to His disciples in every age, Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

What the cross meant to Christ was revealed at the Last Supper when He broke bread, saying, "Take, eat: this is my body, which is broken for you" (I Cor. 11:24). And in the miracle of feeding the five thousand, it was common bread, broken by His hands, with which He fed the multitude, in token of the greater and continuing work of feeding those who hunger and thirst after righteousness with the Bread of life. Today His cross-bearers are likewise common bread, broken in full surrender of themselves under His hand, who give their lives to dispense the true Bread to the world; for those who share His likeness and are reborn into His image likewise share His Calvary-love for sinful humanity.

In the world today there is a great profession of religion, but a dearth of vital Christianity by reason of the "offense of the cross." Many pay ready lip-service to Christ, yet seek by devious ways to by-pass the cross. Some extol Jesus as

the Great Example and seek to emulate Him by activity in social service, having never learned the fundamental fact that no man can lift himself by his own bootstraps. Others detour around the cross by the specious pretense of Christian education, being willfully ignorant of the fact that no man can get to heaven headfirst. Such by-pass religion differs from Christianity in the same way that a wax effigy differs from a living person, for the way of the cross is resurrection to the power of an endless life.

Centuries before Calvary, God proclaimed that "the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). Yet it is a limited atonement, for the cross must be a personal experience in the life of the individual believer before he is quickened with Christ to the power of an endless life: "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

The way of the cross is too steep for the natural man because his life is self-centered. But to those whose lives are Christ-centered, the cross is a voluntary burden, for it is the sign and seal of their Calvary-love. The apostles rejoiced "that they were counted worthy to suffer shame for His name."

When Peter foretold the fiery trials which awaited the disciples of Jesus, he said, "Rejoice, inasmuch as ye are par-

takers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:13).

Paul likewise gloried that he bore in his body the marks of the Lord Jesus, so he might "fill up that which is behind of the afflictions of Christ."

Religion is commended of all men, but the "offense of the cross" is too strait a gate for many to enter, for those who bear the cross must bear its scars.

IT WAS GIVEN TO JOHN, "the disciple whom Jesus loved," who also leaned on His breast at supper, to reveal the perfect intimacy of Christ with those who share His cross. For in John's Gospel we read that in the privacy of the upper room, after His resurrection, Jesus bade His disciples, "handle me, and see that it is I myself." Truly, there was no intermediary here, for the veil of the temple had been rent for all futurity and free access given to the immediate presence of Christ by way of the cross.

Over these humble men whom He called His friends, Jesus cast the mantle of His Calvary-love, as simple and all-sufficient as His seamless robe. There was no ceremony, no ritual, no titles, no office; nothing that savored of religion. In words of one syllable that a child could understand, He delegated His personal ministry to them, and to all henceforth who should bear His cross, in the simple command, "As my father hath sent me, even so send I you." The greatness of the commission was only matched by its simplicity. And with this divine mandate He conferred the power to execute it, for "he breathed on them, and saith unto them, Receive ye the Holy Ghost."

It was this personal ministry of those who had been to Calvary with their Lord, on which Jesus set His seal when

Dr. Slocum is a consulting engineer and a member of the board of the Pioneer Mission Agency.

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He prayed in the garden on the eve of His betrayal, "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:22, 23). This is the personal ministry in Christ's stead, and this is the message of His Calvary-love, which His cross-bearers in every age share with their Lord.

The vicarious atonement of the cross "through the offering of the body of Jesus Christ once for all" is the finished work of Calvary. But the ministry of reconciliation which Christ committed to His disciples is a continuing work throughout this age of grace, which began when the Holy Spirit descended at Pentecost. Thenceforth to know Christ was to make Him known, for this is the natural outflow of God's love from those indwelt by the Spirit. As it is written, "From within him shall flow rivers of living water" (John 7:38, R.V.).

It was of this continuing mission of revealing God's love for the world that Jesus said to His disciples, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). It was a startling preview of the power of the cross that these humble men who bore its message would be the instruments of greater works than their Lord and Master, for He had opened the eyes of the blind, healed the lepers, and raised the dead! It signified that the works of physical healing which Christ performed in the days of His flesh foreshadowed the greater works of spiritual regeneration which the Holy Spirit would effect in the hearts of men, through the power of the risen Christ, seated in glory on the right hand of God the Father.

The gift of sight to the man born blind would be magnified in men of natural vision, blinded to spiritual truth, who look upon Christ lifted up on Calvary and find that believing is seeing. The healing of the lepers, stamped with the mark of death, typified the greater work of lifting men from the pit of degradation and restoring them to the image of their Maker. Likewise, raising the dead to life looked forward to that day when "this corruption shall have put on incorruption," and death is swallowed up in victory!

The Twelve whom Jesus chose for personal fellowship were all humble men—"unlearned and ignorant men." Yet Jesus humbled Himself to wash the feet of these lowly men, and thus gave them a pattern of discipleship. Therefore the seal of those who are in Christ is that they share the body of His humiliation. Jesus Christ, the Prince of glory, emptied Himself to come to earth as the poorest of men, and "the servant is not greater than his lord." "Though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich" (II Cor. 8:9).

The utter loneliness of Christ in a world created by His own hand is re-

vealed in John's Gospel, where we see the crowd that had listened to His word, departing every man to his own home, and Jesus going alone to the Mount of Olives to sleep on the sod under the trees. It is this pattern of the homeless Christ which we see first in Paul, and today multiplied manifold in the lives of faith missionaries, for "as he is, so are we in this world." The humility of the Son of God, who "made himself of no reputation, and took upon him the form of a servant," is mirrored in those who have been to Calvary with their Lord, for they bear the marks of the homeless Christ, "as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having

Like Abraham, the friend of God, who at God's bidding left home and country, and went out "not knowing whither he went," these youthful pioneer missionaries walk out fearlessly on the promises of God into the regions beyond which lie in pagan darkness. Into the jungle, among savage tribes, where men go in armed bands because of necessity, young girls go fearlessly, armed only with a Bible, to live in native huts, with little to eat, completely cut off from home and friends, to make Christ known to those who sit in darkness and the shadow of death. They are not paid and seek no reward from men, for to them, as to Abraham, God has said, "I am thy shield, and thy exceeding great reward" (Gen. 15:1).

The Calvary-love of these faith missionaries burns within them like a living flame. Their love for the untouchables is like that of Christ who laid His hand on the lepers. The deeper the need, the greater is the outflow of their selfless compassion.

The story of pioneer missions is one of self-sacrificing devotion that is almost incredible. Its impassioned motive is to glorify Christ, whether by life or by death. It has been well said of these ambassadors for Christ that "there is nothing finer, nor more pathetic, than the way in which missionaries unlearn the love of the old home and die to their native land. They wed their hearts to the people they have served and won, so that they cannot rest at home, but must return to lay their bones where they spent their hearts for Christ. How vulgar the common patriotisms seem beside this inverted homesickness; this passion of a kingdom which has no frontiers and no favored race; the passion of a homeless Christ."

Is this outflow of Calvary-love, this "passion of a homeless Christ," what His cross means to you?

The Name

Acts 4:12

By Mary Welch

God of the galaxies,
Molder of spheres,
Timeless, eternal,
Counter of years—
Tireless Creator,
Giver of rest,
Essence of goodness,
Maker of best—
Fountainhead Spirit,
Lender of breath,
Life everlasting,
Ruler of death—

I bow as an alien
Before every name
Yet given by men for
Thy sovereign acclaim:
Arrayed in my fig leaves,
Still naked, I stand
And reckon as rags all
The works of my hand—

By one name in heaven
Redemption is known:
The name of the Lamb is
Password to the throne.
Supreme ordination,
The blood of His Cross!
There I must wash me
From self-righteousness dross;
Then, to Thine image
And Spirit restored,
I name Thee *My Father*
Through Jesus, my Lord!

nothing, yet possessing all things" (II Cor. 6:10).

THE WORLD TODAY LOOKS UPON THE CROSS and sees only a marker on the page of history. At most it sees the historic Christ. It has no conception whatever of Calvary as a personal experience in the lives of individuals. Yet there are many even today in whom the power of the cross is manifest. For even in this apostate age, young men and young women are granted a vision of the living Christ, as Paul met Him on the Damascus road, and casting their lives in full surrender at His feet, ask only, "Lord, what wilt thou have me to do?"

Letter from a Chaplain in Virginia

I have used your service since MOODY MONTHLY was first provided for men with the armed forces. In Alaska for 27 months, the MONTHLY was always a very welcome periodical.

Now we can use 150 copies here in each of the wards of two hospitals and one in each library. If this is too many send whatever you can.

Thank you for your letter. May God's continued blessing be upon this excellent work.

Sincerely, D.H.W.
Chaplain (Capt.) U.S.A.
Convalescent Hospital

One hundred fifty copies are going to this chaplain, as well as hundreds to many other chaplains in Army, Navy and Marine hospitals.

Won't you continue your support of this service to our wounded men? So many magazines are needed for them, but we can supply them only through your loyal support.

Address your offering to
The A.C.F. MOODY MONTHLY
153 Institute Place Chicago 10, Ill.

What to Do for The Returning Soldier

By Mrs. L. O. Langston



Galloway Photos

The people at home are the real problem.

SOMETIMES AGO, my attention was challenged by this statement, "The first-century Christians were said to be power-conscious; we are problem-conscious." How is it possible not to be problem-conscious today?

There is the problem of winning the war and, what is proving to be the more difficult problem, of winning the peace.

Certainly no one would consider the rehabilitation of the returning serviceman a burden, even if it may be a bit of a problem. Whatever the need there, we will not meet it grudgingly or with any hesitation, but will recognize it as our privilege to give an enthusiastic, heartfelt response to the need.

Some months ago, as we began reading some of the articles in our papers and magazines, we were distressed over the nervous condition in which many of our boys were returning home. Well-meaning doctors and psychiatrists were trying to inform us about these matters and to

help us in establishing a successful health-building program for any cases that might come our way.

America isn't known for its moderation in anything, so we on the homefront went into a tailspin and soon we wondered if anyone, including ourselves, would ever be normal again.

However, the information today is more encouraging. Those who have the responsibility of these matters reveal that 90 per cent even of these nervous cases can be restored. Others will return more nearly the normal happy boys we remember, than we have supposed.

As Christian workers and interested loved ones, we should feel it our responsibility to read and study the material available on this important subject. Information is desirable; yes, necessary.

IN ALL TOO MANY INSTANCES, however, the one thing needful has been just hinted at, or entirely omitted, that is, the attitude of the family and loved ones, and the atmosphere in the home.

Where there is a wholehearted enthusiastic love on the part of the home folks, an atmosphere of peace and love and mutual understanding, we have little to fear.

Where these conditions do not prevail, even the doctor would say, "Anything can happen."

A mother whom I know had her wounded son returned from Europe. On his release from the hospital, he came home and after a time was able to take a job.

The day's work and the struggle with crowded transportation proved almost too much for him.

His understanding mother, in commenting on it, said, "When he comes in, I think if I said anything at all to him he would just go to pieces. I just make him comfortable while I get a good dinner on the table. He always feels better after he eats."

Knowing this mother as I do, I know it wasn't a dinner out of a tin can. In these days of rationing, you and I would thrill at the sight of a few cans but, of necessity, our boys really have been "canned" to death. So let's give them the best available in home cooking. It will help.

This boy came to church with his mother, but she didn't insist on his "carrying the flag," or giving a talk on his war experiences. She didn't have him remain long after the service to meet a lot of strange people who would gladly have shaken his hand. In his case, it just wasn't the thing to do.

Other boys have returned who were glad to carry the flag. Some didn't seem to mind trying to answer some of our none-too-wise questions.

FRIENDS, YOU AND I ARE ONE OF THE BIG PROBLEMS in the rehabilitation of the serviceman. We on the home front have not kept pace with our servicemen.

The depths of their souls have been sounded. Never in civilian life would they have believed themselves capable of such sympathy, such love, such heroic self-abandonment as they have felt and exhibited toward their buddies on the battlefield.

What opportunities are we going to make for the further use of these great virtues in the home, in the church, in the nation?

Too many on the home front have gone their giddy way and will never be able to understand why the returning serviceman cannot become excited about the trivialities that occupy our day.

If our husbands, brothers, sons or friends can live with mechanical arms or limbs, surely we can help them so live, and count it a privilege.

If they can go through life without sight or hearing, surely we can go through with them and be the best eyes and ears possible for them.

I am not speaking about something that is new and foreign to my own experience. After the last war, my brother was a disabled war veteran for fifteen years, until God took him home. We knew very little twenty-five years ago about the needs of the returning serviceman, but we knew God, and He saw us through.

You may not know too much about the solutions the world has to offer for the need of our boys but, if you know God, you can count on Him to give you wisdom, discernment, courage and everything you need for your particular case.

This is part of a message given on the Home Hour over WMBI, May 23.

The Christian Medical Society

By Virginia Fowler Hyde

AM PLANNING TO GO TO THE MISSION FIELD, but I may never get there. My life work may be going to medical school." These words sum up the practical philosophy of a consecrated Christian in the course of preparing himself to be a doctor. They were spoken by Oliver Austin, who seemed particularly aware that Christians can make every moment of a busy school day count for Christ.

Dr. Austin during his student days at Northwestern Medical School took an active part in the Christian Medical Society, a small but dynamic group of young students who put the Cross before the caduceus. He was president in 1940, and with others envisioned the widening of the usefulness and influence of the C.M.S. beyond the sphere of Chicago's universities.

BUT BACK TO THE BEGINNING OF THE SOCIETY. A Northwestern University medical student, getting acquainted with the newly arrived pledges at his fraternity, was pleasantly surprised to see a copy of *Streams in the Desert* in one fellow's room. Himself a Christian, he was happy to find another believer at his school.

As they talked of the problems confronting the Christian in the materialistic environment of medical school they decided to meet regularly for prayer. With several other students they made it their practice to have a time of prayer and fellowship each Saturday afternoon.

These two men were Kenneth Gieser, later to see service in China, and George Peterson, who was to take up his practice in Elgin, Ill. Robert Hockman, the missionary martyred in Ethiopia during the Italian war, was another pioneer member of the group.

This was the informal beginning in 1931 of the organization whose purpose is "to aid Christian physicians, medical students and others in the medical profession to gain the mutual strength, encouragement and blessings to be obtained in meeting with one another," and "to present a positive witness of God, our Father, and our Saviour Jesus Christ to the medical profession."

The Christian Medical Society regularly contacts by means of the monthly *CMS News* nearly five hundred interested medical students, physicians and nurses. Further information about the society and a free copy of *Quote . . . Unquote* will be sent to anyone writing the society, 189 W. Madison St., Chicago 2, Ill.

dents began to join with them from the Illinois University College of Medicine on Chicago's West Side.

The military-accelerated program begun in 1941 made changes in the schedules of the two schools. Because of conflicting Saturday classes separate meetings are held at Northwestern and Illinois. Monthly evening meetings bring the members together. Accompanied by their wives and other guests, they come for dinner. Outside speakers bring messages concerning experiences and methods on the mission field, or discuss new developments in medical research at home. Members of the society present their ideals and experiences in applying the Scriptures to the life of the medical man.

NOT SATISFIED TO REMAIN AN UNRECOGNIZED GROUP OF BELIEVERS, the members began in 1939 to send letters to the incoming freshmen at the two schools. They outlined the aims of the Christian Medical Society and invited the new students to attend the meetings. Responses were few, but that is understandable when the situation is considered. Writers in evangelism and Christian psychology have pointed out that young people are

The Christian Medical Society in the fourteen years since Dr. Gieser met Dr. Peterson in the fraternity house has grown to national scope. Local chapters function in Chicago, New York, Philadelphia, Albany, Minneapolis, Buffalo and Baltimore; Boston may have a chapter established at the time of writing this report. Individuals who are located away from these centers have the privilege of being members-at-large. Many now serve with the armed forces or mission boards throughout the world.

"Bringing the gospel to medical students by medical students" means real effort by sincere Christians. The greater part of the effort of these who are willing to be expendable is directed toward benefiting students and other men and women in the medical profession.

By 1935 the society had a membership of fifteen. Christian stu-

Glorious news for
— and about —
Christian doctors



more readily won for Christ in the years of late high school and early college than in the years of graduate study. In spite of this discouraging prognosis these consecrated candidates for doctor of medicine strive to present Christ to any fellow student who shows sincere interest.

The year 1941 saw the society enlarge beyond the limits of the two schools. The extension committee, which contacted the new students, looked forward to forming a professional group of members and invited Christian physicians to join and meet regularly. Several doctors attended the monthly meetings until the increasing pressure of wartime needs drew them away.

Coincident with the urge from within to expand the sphere of the society's usefulness, there came a call for assistance from New York City. George Kollmar, studying at the College of Physicians and Surgeons, wrote that he was meeting with three other Christian students. He wanted guidance in formulating a doctrinal basis to keep the membership of his group within the bounds of scriptural Christianity. Could the Chicago group give him a statement of faith which would draw the fine line of demarcation? Better yet, might the New Yorkers join the Chicago society?

The Chicagoans acted immediately and in due time prepared the present constitution of the society. Now in any medical school a group of Christians subscribing to the C. M. S. statement of faith is eligible to apply for membership as a local chapter of the National Christian Medical Society.

The Chicago C. M. S. accepted the new constitution and voted to become Local Group Number One. The New Yorkers read and signed the statement of belief. They applied for membership as Local Group Number Two, Christian Medical Society of Greater New York.

The statement reads:

I believe:

1. In the verbal inspiration, original inerrancy, and final authority of the Bible.

2. In the unique deity of our Lord Jesus Christ.

3. In the representative and substitutionary sacrificial death of our Lord Jesus Christ as the necessary atonement for our sins.

4. In the presence and power of the Holy Spirit in the work of regeneration.

5. In the resurrection of the crucified body of our Lord, and that blessed hope, His personal return.

The executive committee of the National C. M. S. now went on to contact other medics of like belief throughout the United States. Looking for an impressive way to present the power of the Lord to believers and unbelievers in the medical world, they planned a booklet to contain the testimonies of a number of well-known and established physicians.

Six doctors responded enthusiastically to the request for their testimonies. Their words were set in attractive format to show that men in the medical world can accept the Word of God as the infallible guide of life, not contrary to modern science, but thoroughly compatible with proved scientific findings.

The booklet named simply *Quote . . . Unquote*, is the silent partner of the C. M. S. Slipped in with letters to incoming freshmen, it is eye-catching and question-raising. Among nurses it is an inspiration to those who have left Christian homes for the hard-boiled, impersonal, down-to-earth atmosphere of a large hospital. To physicians it is provocative whether of sneers or of honest soul-searching.

Local Chapter Number Three was asking for membership. In Philadelphia students were meeting for Bible study and

first two years at Albany he found three men who professed love for Christ. They prepared letters inviting new students to join them in Bible study and prayer. With several new members the group co-operated with Christians on other campuses of the capital city in an intercollegiate evangelistic campaign. By the time Robert Goldie received his degree in medicine, the Albany Local Chapter had joined the National Christian Medical Society.

Minnesota's great university saw the beginning of a chapter in 1943. A technicality in the administrative regulations of the school prevented the students from formally making application for membership in any national organization for two years following official recognition on the campus. With Jack Schumacher as leader, the Minnesota Christians medics announced their intentions unofficially. Unofficially, the Number Five place in the list of groups was reserved for them.

In Buffalo, three medical students met after hours in Dr. Chester Moses' office to organize a Christian fellowship and service group. As a gospel team they made their testimonies known in music, as well as the spoken word. Upon application to the National C. M. S. they were received as the Buffalo Local Group.

Baltimore, Boston, and other medical centers are the scenes of new C. M. S. groups.

As members of the local chapters are graduated from their schools they carry the spirit and aims of the society with them as members-at-large. They may be isolated from Christian fellowship during their internships and residencies. Contact with other Christian doctors through the *CMS News* and correspondence with other members help greatly to feed their spiritual hunger. As these men specialize further and begin to practice, they pave the way for the wider service of the society among physicians already settled in the work and area of their choice.

The society looks forward to organized Christian fellowships for physicians. In many cities doctors who profess faith in Christ need opportunity for concerted testimony to their faith. It is difficult for doctors to find time for recreation and social gatherings. Meetings especially planned for the benefit of these men would help them to take stock of themselves spiritually and to pool their resources for upholding the faith. Medical missionaries on furlough need the backing of such doctors, and can contribute wealth in knowledge and Christian experience to their lives.

WHILE IT IS ADMITTEDLY HARD to win the unbelieving medical man to accept the Bible and its doctrines of sin and salvation, unbelievers can be shown the power of the consecrated life in more positive ways than mere abstinence from alcoholic beverage, profane language or worldly amusements. As the student finds his faith strengthened by fellowship, so the mature doctor can grow in grace through the stimulus of meeting with those of like precious faith.

At the present time the C. M. S. has outlined a project to help doctors and

[Continued on page 24]

"By Their Fruits Ye Shall Know Them"

By Rev. R. I. Humberd

Birth—and the new birth—will determine your family relationship

Abraham is our father," cried the Pharisees. "If ye were Abraham's children, ye would do the works of Abraham," answered our Lord. "We have one Father, even God."

"If God were your Father, ye would love me" (John 8:42).

And so it goes as birth gives the nature of the species to the one born, and passes on its instincts with its likes and its dislikes to the offspring.

If the father is a rooster, the offspring will scratch for its food and lift its head high when it drinks. It will swallow rocks instead of chewing its food, and will prefer a narrow roost rather than a nice bed of straw.

Life will tell. Life will always tell. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). Like produces like, and everything brings forth after its own kind.

The birth of the flesh gives us a nature that is enmity against God; a carnal mind that is "not subject to the law of God, neither indeed can be" (Rom. 8:7). The new birth makes us "partakers of the divine nature," and makes us love God and the things that God loves, and hate the iniquity that God hates (II Pet. 1:4; Heb. 1:9).

"God is our father," cried the Pharisees. "Impossible," retorted our Lord, "for God is love and in your hate ye seek to kill me. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning" (John 8:44).

THE PHARISEES WERE WOLVES in sheep's clothing. They indeed claimed to be children of God, but were in reality children of the devil.

Let us imagine an impossible situation. A farmer has ten sheep. One night a wolf gets into the sheepfold and eats a sheep. Then carefully clothing itself in the wool of the dead sheep, it remains in the fold.

Next morning the farmer turns his sheep out to eat grass and counts them as they pass through the gate. An hour later, seeing one of his "sheep" eating a

chicken, he runs for his gun.

"How did you get in here?" cries the angry man as he points the gun at the wolf.

"Oh," cries the wolf, "please don't shoot; I am a sheep. Do you see that nice ram over there? That ram is my father."

"Not so," cries the farmer. "If that ram were your father you would eat grass, but since you are eating a chicken, I know that you are of your father the wolf"—bang.

EVERY TREE IS KNOWN BY ITS FRUITS. A "good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Therefore, that which is born of the flesh cannot bring forth the fruit of the Spirit, and that which is not born again cannot please our God. "Wherefore by their fruits ye shall know them" (Matt. 7:17, 20).

"Marvel not that I said unto thee, Ye must be born again" (John 3:7), and re-

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This emblem is awarded to veterans of the present war and stands for honorable service to our country.



Mr. Humberd operates a Christian book depot at Flora, Ind.

September, 1945

ceive a new nature if we are to love the things that God loves and hear the words that God speaks. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:47).

One species cannot understand the speech of another species. We must be born again and possess the divine nature and live in the realm where God manifests Himself before we can hear "God's words."

One time I turned a mother hen and her chicks out of their box. A short time later I tried to catch them and put them away, but they ran in every direction. However, at a certain "cluck" from the mother hen, they all ran to her; I grabbed a few and the rest ran back.

This worked a few times, and then the mother hen went on a "strike" and would "cluck" no more. Realizing my failure, I tried to "cluck" like the mother hen, but alas, only they that are of chickens can hear the words of a chicken, and they therefore heard me not because I was not a chicken, and a "stranger will they not follow" (John 10:5).

Verily, ye must be born again.



Am I looking for the coming of the Lord Jesus Christ? He began His gracious work in you and in me at the cross when He redeemed us, saved with a great salvation. He has been continuing His work in our spirits ever since that glad hour, unless we have hindered Him, but He is going to perfect His work. If our souls were saved at Calvary, and if our spirits are being saved through life, He is going to save our bodies, to give us a new medium of expression. He is going to glorify our bodies and to place us in service in a sphere radiant with His glory, and to present to us possibilities of which we have never even dreamed.

—W. Graham Scroggie.



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HE'S HOME TONIGHT

By Estelle Lovelle Welch

He's home tonight, the boy we hold so dear,
Home from the war, up in the room he loves,
The haven where his boyhood treasures are—
His books and drawings, skates and boxing gloves.

So young he was when he was called to go
That scarcely had he laid aside his toys;
Yet with enthusiasm he joined the ranks,
Together with a million other boys.
Somewhere along the way he lost his youth,
Developed into manhood, proud and cold;
No longer just a laughing, happy boy,
He has returned a veteran, scarred and old.

There is a gleam of sternness in his eye
That does not there belong, and so we pray
That our great love may cause him to forget
And wipe some memories of war away.
Such horrors he did meet in foreign lands—
He's like a flower that, too soon, suffered blight;
But Thou canst heal him, and on bended knees
We thank Thee, God, that he is home tonight!

THE GREATEST CELEBRATION OF ALL TIME

By Alexander Post

On June 19, when New York City extended to General Eisenhower "the biggest and shoutin'est welcome" ever given to man, there came to mind another celebration on the agenda of the not distant future, which will excell this one, big and grand though it was.

Some six million people gathered in New York to hall the humble-appearing man who had successfully led the Allied Armies into battle with the archenemy and won. Think of it; one and a half times the total population of the state of New Jersey in the line of march, and "roaring their welcome" to one man! And we believe he earned it!

As this event passed into history, I read again of that future celebration around the throne of God described in Revelation 5, which says that there are to be more than 100 million people gathered

around God's throne singing praises to the Man Christ Jesus, our Redeemer. This number is sixteen times the size of New York's celebration. Realizing that this is to take place in heaven, and that all true believers will be a part of it, caused every one of these little electrons, of which the body is made, to tingle and send a thrill of joyous feeling through my soul.

But that 100 million is not all of the picture. In the thirteenth verse it says every one in the whole heaven, on the earth, and under the earth, even in the sea, were joining the chorus, praising our Christ, here called the Lamb of God. All this is to be heaven's way of honoring the Christ who, by shedding His own blood and redeeming man from sin, has also defeated the archenemy of both heaven and earth. I want to be there, don't you? We can be!

Another feature of the reception given to General Eisenhower spoke in eloquent words of his popularity. It was in connection with the banquet held in the Waldorf-Astoria Hotel after the parade. The *Daily News* stated that while only sixteen hundred could be accommodated, there were 100 thousand people who sought places at the table, sixty times the seating capacity! And all were willing to pay \$18.00 each for a meatless dinner in order to have the honor of dining with the General.

Again turning to God's Word, I read of another great banquet drawing near, called the marriage supper of the Lamb, referred to by Christ, and pictured in Revelation 19. The scene is before God's throne, with a great multitude praising Him because of its nearness. All God-fearing people of the whole earth will be at that banquet: Abraham, Moses, David, Elijah, Daniel, all the apostles except Judas, Paul, Luther, Moody and hosts of others; yes, and all our Christian friends. Not even 100 million is large enough to designate the number at this banquet given by God in honor of His Son. And the cost is not \$18.00 per plate; it is free to all who accept Christ as their Lord. I want to be there, don't you?

G.I. GOSPEL HOUR

During the past few months, Saturday night Youth for Christ meetings have been springing up in many cities throughout the United States. Their popularity has grown, and hundreds of young people, in some cases even thousands, meet each Saturday night to enjoy an enthusiastic and inspiring gospel meeting.

In another part of the world, there is another youth meeting which is just as enthusiastic and inspiring. For several weeks, the G.I. Gospel Hour has been holding forth each Saturday night at 915 Rizal Ave., Manila, Philippine Islands.

To learn the complete history of these meetings would take us back several years, but let's begin with last February. When the Yanks approached Manila, one of their first objectives was the Santa Tomas internment camp, which was taken on February 4. Several thousand internees were set free after spending a trying three years in this camp.

Among the internees were Rev. and Mrs. Edward Bomm, missionaries under the Association of Baptists. It did not take long for some G.I.'s to become acquainted with them. Together they began praying for a real Christian testimony in the city of Manila, especially for the large number of service people who would be stationed in the area and who would be passing through the city.

About two months after the Yanks occupied Manila, the way was opened, and the first G.I. Gospel Hour meeting was held. Week by week the meetings have grown, and already a need is felt for a larger meeting place. As this is written, weekly crowds have reached four hundred soldiers, nurses, WACs, marines and sailors, and the number increases each week. Christian G.I.'s and Mr. and Mrs. Bomm have carried on the meetings, and various Army chaplains in the area have been the speakers.

The home of Mr. and Mrs. Bomm at 1970 O'Donnell St., Manila, is open to all G.I.'s daily as a Christian service center. It is also the scene of an old-fashioned prayer meeting every Wednesday evening, when forty to fifty young people meet for prayer and fellowship.

Internees and released prisoners of war were given first priority on transportation back to the States after their release. Mr. and Mrs. Bomm put off this long-cherished and dreamed-of trip to stay here and carry on the work. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:38).—Cpl. S.H.B.

THANKS

Thanks for sending me the Moody MONTHLY for my fine men. God bless you for it.

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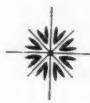
Capt. S.L.C., Chaplain.

Moody Monthly

A Coast a line ac a nearby Pacific co lines wrt orders are ships at s Coast G

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A Coast Guardsman fires a line across the deck of a nearby ship in a mid-Pacific convoy. Over such lines written messages and orders are passed between ships at sea. Official U.S. Coast Guard photo.



Here's where blood plasma goes into service. American sailors bring Red Cross blood plasma aboard a U.S. Navy warship. Galloway photo.



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God Deals with a Fighting Man

[Continued from page 8]

enemy's might that the world in the future may be saved from barbaric tyranny.

When this is all over, however, God help us not to fail where we failed before. God help us to send missionaries with the gospel of Jesus Christ to a land and a people who have been crushed, the Japanese.

Our immediate participation in the over-all mission is to capture Iwo Jima Island and destroy its garrison forces. As you know, this mission is fraught with great personal danger, especially to the men who hit the beach. See to it that your equipment is in order, and that you are prepared in every conceivable manner to take care of yourself personally.

Hardship will be the portion of each one of us. Every man has been informed that Iwo Jima is the most fortified island in all the Pacific area. Be ready and willing to work hard, carrying out each order to the very letter. Even though the sacrifice of time, energy and life will be involved, try not to think about it. Let yourself be consumed with an insatiable desire to carry through a successful mission.

IT IS VERY GRATIFYING TO NOTE that God did not cease dealing with Joshua after He had given the general his mission. God recognized that Joshua, although an excellent man, nevertheless, was human. He had within his heart the natural apprehensions and misgivings that every fighting man has on the eve of a great battle. In order to alleviate this difficulty and help Joshua overcome his fear, God delivered to him a very short but meaningful message, consisting of two positive commands, two negative commands, and a promise.

His first positive command, applicable to us, looks forward to that part of the battle when the enemy is nearing victory. He is on the march. He is attacking in full force. Any minute now he will overwhelm us. As in football, it is necessary to make a goal line stand. In the face of such, God's command was, "Be strong." He wanted Joshua to stand and fight like a man, keeping his spirit high. Victory, nothing less, was to be his portion. Today God's positive command comes to each one of us. We shall heed it.

The second positive command, "Be courageous," looks at the battle from an entirely different point of view. This time we are pressing the battle. We are in hot pursuit of the enemy as he is retreating in haste. As we pursue, we become hot and tired. We want to quit. It is too much of a job. Our courage in the mopping up campaign begins to wane. God commanded Joshua to be courageous. He wanted him to keep hammering ahead without quitting. He must complete the task and become the victor. Today, I submit to you the command of God, "Be courageous."

The two negative commands, "Be not

afraid" grouped together in final p. Victory fighter. The en are see situation "Be no mayed, this co

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afraid" and "Be not dismayed," are grouped together and deal with the attitude of the fighting man as he makes final preparations to enter the battle. Victory is a gigantic undertaking. The fighter is prone to feel overwhelmed by it. The enemy is strong; his fortifications are seemingly impregnable. In such a situation we have God's one command, "Be not afraid, neither be thou dismayed." This morning, the day before the battle, may your attitude be governed by this command.

In the promise of the last section of the message, God gave Joshua the reason why he could carry out the commands, "For the Lord thy God is with thee whithersoever thou goest." In making this statement to Joshua, God promised to be with him in the battle whether it meant life or death. God promised to be ever by his side.

A word of caution must be added here. Many Americans are laboring under the illusion that if they die for their country, salvation will result solely because of their sacrifice. This is the philosophy of our enemy. Biblical teaching denounces it. Joshua could claim the promise because he had faith in God and in His word. You and I will likewise be able to claim this promise if we have the same faith, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

May each one of us so place his faith in God's plan of salvation through Jesus Christ that we will be able to sing with the hymn writer:

*"Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest."*

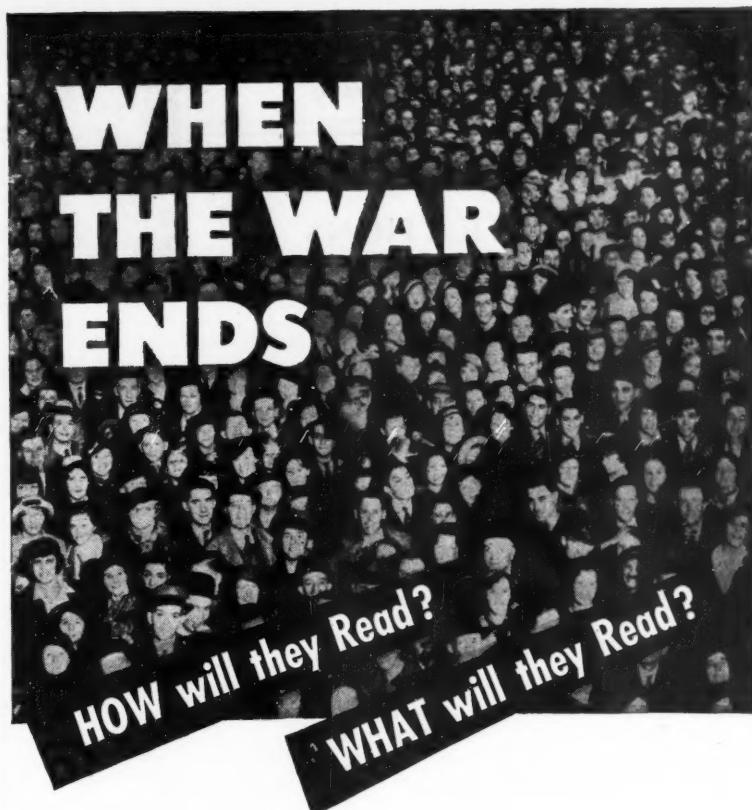
*"Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Saviour of mankind!"*

*"O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!"*

*"Jesus, our only joy be Thou,
As Thou our prize wilt be;
Jesus, be Thou our glory now,
And through eternity!"*

Ten thousand saints are ready to testify that their periods of most rapid and unmistakable spiritual growth have been their periods of trouble. The winter accomplishes more than the summer for the soul's development and advance. The valley of weeping is a well of living waters, and the barren heights a dewy and pleasant field. And grace prepares trial—the grace of our Saviour, our Leader, our Lover. He has been in the cold and frost before us, and He will take care that our winter is not nearly so keen as His. His made His heart bleed; it slew Him outright; ours, through His wise and tender tuition, will instruct us, brace us, ripen us into His own likeness.

—Alexander Smellie.



The great problem of illiteracy—the world's greatest blight today—will be a first order of business for every Government as soon as the war is over. And thanks to a new and ingenious method devised by a devoted Christian missionary, millions will be learning to read so quickly, and with such comprehension, it will seem almost like a miracle.

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The Christian Medical Society

[Continued from page 18]

others who deal with ills of mind and spirit. The agenda of the society list the publishing of a series of articles on "Psychiatry from the Christian Viewpoint." Many pastors use the psychiatric approach in dealing with the problems of their church members. General practitioners employ psychotherapy and often advanced psychiatric methods to help cure the patient's malady. Now to avail to Christian physicians the benefits of the methods and findings of psychiatry as tested and approved by Scripture teaching and Christian experience in this twentieth century!

There are illustrious names on the honorary membership roll of the society. Among them is the signature of Dr. Howard A. Kelly. To the secular world he was one of the four leading men of medicine in this century. Christians knew him as an able teacher of the Bible.

Oliver Austin is another shining name upon the pages of that book. It is hard to understand the wisdom of the Lord in taking Dr. Austin to be with Himself; humanly speaking, Christian doctors are so sorely needed. A year ago he was serving in the United States Army Medical Corps. Orde's sent him to an obscure post in northern Canada. In July, 1944, he helped to bring under control a serious epidemic of septic sore throat in an Indian village a short distance away by plane, but almost inaccessible by foot or jeep. On his last mercy flight his Cub crashed in the cold surf of Hudson Bay. In the few short months at the camp his Christian life had made such an impact on his associates that they called him "a doctor of morale, a doctor of spirituality"; "more than an excellent surgeon . . . a true follower of Christ."

Today busy medical students cram Christian service activities into their crowded schedule. Members-at-large in the armed forces lead Bible study classes and prayer meetings aboard ship or at camp. Missionary members uphold Christ to their patients in far corners of a dark world. Busy doctors spend time in prayer and soul-winning. They serve the Great Physician!

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Golden Nuggets for Bible Students

By KENNETH S. WUEST

A PORTRAIT

Erasmus, in the preface of his Greek Testament, wrote: "These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word; they will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes."

The writer has endeavored to bring over into our language some of the more vivid colors and deeper shadows of the original portrait, a thing which our standard translations cannot do, since they are held down to a minimum of words. The portrait in our English translations is a true one, but like any copy, it does not have the vividness of the original.

As you study this portrait found in I Peter 2:18-25, let the Holy Spirit paint a fresh picture of the Lord Jesus in your heart.

"(18) Household slaves, put yourselves in constant subjection with every fear to your absolute lords and masters; not only to those who are good at heart, but also to those who are against you: (19) for this subjection to those who are against you is something which is beyond the ordinary course of what might be expected, and is therefore commendable; namely, when a person because of the conscious sense of his relation to God bears up under pain, suffering unjustly. (20) For what sort of a fame is it when you fall short of the mark and are pummeled with the fist, if you endure this patiently? But if when you are in the habit of doing good and then suffer constantly for it, and this you patiently endure, this is an unusual and not-to-be-expected action, and therefore commendable in the sight of God. (21) For to this very thing you were called (namely, to patient endurance in the case of unjust punishment), because Christ also suffered on your behalf, leaving behind for you a model to imitate, in order that by close application you might follow in His footprints; (22) who never in a single instance committed a sin, and in whose mouth, after careful scrutiny, there was found not even craftiness; (23) who when His heart was being wounded with an accursed sting, and when He was being made the object of harsh rebuke and biting, never retaliated, and who while suffering never threatened, but rather kept on delivering all into the keeping of the One who judges righteously; (24) who Himself carried up to the cross our sins in His own body and offered Himself there as on an altar, doing this in order that we, having died with respect to sin, might live with respect to righteousness, by means of whose bleeding stripes you were healed. (25) For you were straying like sheep, but you have turned back to the Shepherd, and Overseer of your souls."

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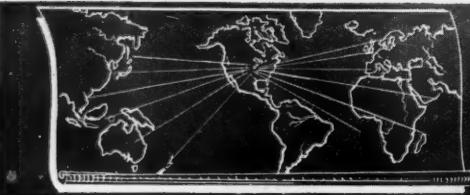
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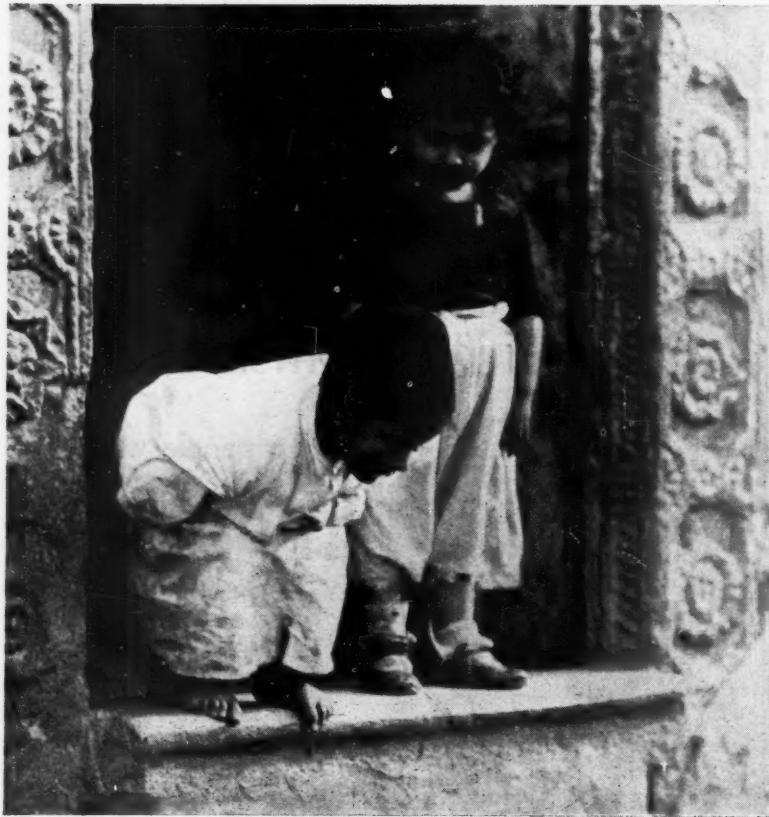
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MISSIONS



Two Arabian youngsters in the doorway of their home in the Arab quarter of Algiers. Paul's photos.

HOW TO BE A MISSIONARY IN AMERICA

AT FIRST I found it difficult to be a missionary in America. In Bahrain (Arabia) I never hesitated to talk to the women about Christ and His love. Here it seems to be different. One hesitates to be branded "preachy" or queer—yet the command is the same. But I have found a way. I don't preach, I don't try to teach, I merely witness. In this way I have been able to help many students.

One day in the operating room, while I was scrubbed for a laparotomy, the surgeon began to ask me about surgery in Arabia. Two assistants, and three students, besides the circulating nurses, were also present. After some talk, one of the surgeons said, "How can you stand life there in the desert? How can your husband, a surgeon, bury himself there?" Then I explained that we found life full and rich; that the abundant life was what we had been promised. Then I quoted the verse about those who had left father, mother, houses and lands getting a hundredfold. "And you consider that you have had the hundred-

fold; what is it?" the chief continued. And there in the operating room while he sutured I tried to show him what Christ in the hearts of men can do for them.

"You know I believe you have something there," the surgeon said just before he left the room. "Maybe we who scoff at your religion don't know so much after all."

"Ye shall receive power and...ye shall be witnesses unto me."—Ida P. Storm, in *Neglected Arabia*.

"PRIORITY A-1" FOR THE CHURCH

Here it is—unchanged since the words fell from the lips of our blessed Lord—His last words to His disciples: "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. *But ye shall receive power*, after that the Holy Ghost is come upon you: and *you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth*" (Acts 1:7, 8).

If we will but obey His command, we shall effectively meet all the problems of the postwar world. Note that it calls for preaching the gospel at home, as well as abroad. Yes, and abroad as well as at home. Some churches stress the home work to the neglect of the foreign. Others seem to have come to the place where they are interested in the Negro in Africa, but just cannot see him at their own church door. The Lord is concerned that all men everywhere might be saved (II Pet. 3:9).

The A-1 priority of the Church—yes, of every Christian *now*—is to *preach the gospel*. If that urge is not in a professed Christian's soul, he should ponder these solemn words of Dr. Phillips Brooks: "If Christian faith does not culminate in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power, and incapable of being convincingly proved to be true." —Harold L. Lundquist, in *The Missionary Broadcaster*.

WHY DON'T WE PAY OUR DEBT?

If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That's foreign missions. People talk complacently about the "poor heathen." Why "poor"? Because the heathen have not received their share of the inheritance which the Father left us to give them.—*Sunday School Times*.

HUMILIATED BUT CONTENTED

At a large village of low mud-walled houses in front of bare hills we got out and began crossing rice fields on a raised path. When we came to the top of a slight rise we beheld the low, tan buildings of the Leprosarium amid three tall trees on the crest of a bare hill full of grave mounds.

In front of the first enclosure we called, "Tso li pai," "Tso li pai," which means, "Come to worship." Old women, old men, young folks, and several children emerged from the buildings. Their faces were puffy or bloated like a lion's face, and some either had only stumps for hands or feet or were just losing their fingers, several fingers only being half as long as normal, or very crooked. This is a terrible, humiliating disease. Of course, some could only walk by aid of crutches or sticks. One boy creeps along on a low stool. His fingers and toes are all missing, and his arms and legs look like clubs.

In the little mud-walled and mud-

floored chapel they listened to the gospel and the Word and sang choruses. A poster and choruses were pinned on to the blackboard. The two girls sang "God Will Take Care of You" in Chinese. Yet in spite of the disease they all seem a contented lot. They are all baptized Christians.—Emerson T. Frey, in *Global Missions*.

THE GOSPEL GOES ON WORKING

Missionary Harold Tuggy, of the Orinoco River Mission, while traveling about his field in eastern Venezuela, met up with a man in a responsible position with one of the big oil companies. He asked Mr. Tuggy if he and his missionary companions were doing a work that would be lasting and permanent. Mr. Tuggy replied yes, and asked him if he was doing a lasting work.

The man from the oil company stopped to think and finally said that if the company should stop functioning, the road on which they were traveling would perhaps soon be overgrown by the jungle again, the schools and the hospital supported by the company would be closed down, many of the workmen in the oil fields would go back to crude farming on their little parcels of land, having almost forgotten how to use their simple implements.

Hence, the work of the company was not lasting. If the missionaries should leave, would the extension of the gospel be interrupted? No, the national churches would go on working—established on a firm basis—souls saved—Venezuelan Christian workers dedicating their all to the Master's service.—Rose E. Erlandson, in *News Letter*.

ART IN AFRICA

The value of art as a cultural influence in the life of the African is being realized more and more each year in the Cyrene Craft School, founded a few years ago in Southern Rhodesia by Rev. Edward Paterson.

"Drawing and painting and carving would seem to provide a constant fount of delight to these African boys," says Mr. Paterson in the latest Cyrene paper. "There is no need to supervise them or to chivvy them on; rows of bent backs prove their absorption—often over the feeblest efforts. But it must be remembered that even the feeblest effort is a miracle to a boy who has never till then realized the magic that can be wrought by pencil and color. One senses that there is a thing which the African will not quickly let go—a thing which will help to make his leisure hours more constructive.—A.B.M. *Review*.

A DRUZE GIRL SAVED

Some twenty-five years ago a girl from a Druze village, high up in the Lebanon, was sent to the mission school. With the other children she heard the story of our Lord on earth, heard the way of salvation, and she seemed in her simple way truly to understand. Then suddenly one day, when she was still only a school girl, she was taken away and married to a man some years older than herself, and she was back in her non-Christian

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surroundings, with, humanly speaking, so little to help her.

A year or so later her first baby was born, and probably for lack of proper medical attention, she became so ill that she realized at last that she was dying. But she had one last request to make of her husband who cared for her greatly; she asked him to promise that this tiny child who had been born to her should (in her turn) be sent to the school where she too could learn of Christ; and then, trusting in Him, this young mother died.

Down the years the father remembered his promise, and when the time came, his small daughter was sent, first to the small mission school in the village, and then to Aizahala as a boarder. It was there, soon after she arrived, that her mother's prayers for her were answered, when one Founder's Day, she too trusted Christ as Saviour.

A year or two after she came down to Beyrouth for her secondary education, and I remember her arriving, a very shy, quiet little girl at first, rather dazed at the new, big school. But of one thing she was sure, and she was never ashamed to let others know whose she was and whom she served. During the five years she was with us she stood out as one who had a real influence for good and who was used to help others to know Christ too. Twice at our annual service of witness before Founder's Day she got up and told before all what Christ meant to her, though this involved petty persecution from girls of her own faith and the fear that she might be taken away from us at any time.

Now that she has left us, the difficulties of following are far greater. On the last day before I set out for England she came to say goodby, and she spoke then of the marriage her family were suggesting for her with a man of their own religion. So far she has been able to refuse, but she knows indefinite postponement may be hard. Yet it was with real faith that she said, "God, who has cared for me so far, and has opened a way for me to come to know Him, can still open a way where I can walk with Him." And surely He can, in spite of the power of the enemy, but "think it not strange" if the way seems seldom easy.—*Syria Calls.*



"The Church had peace, being edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost was multiplied." Paul more than once gives fear a high place in the Christian life. "Work out your own salvation with fear and trembling, for it is God that worketh in you." "Perfecting holiness in the fear of God" (II Cor. 7:1). It has often been said that the lack of the fear of God is one of the things in which our modern times cannot compare favorably with the times of the Puritans and the Covenanters. No wonder, then, that there is so much cause of complaint in regard to the reading of God's Word, the worship of His house, and the absence of that spirit of continuous prayer which marks the early Church.—Andrew Murray.

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What the Bible Teaches About War and the Christian's Attitude in the Present Crisis

[Continued from page 6]

addition to it which made it read like this: "Thou shalt love thy neighbor, and hate thine enemy" (Matt. 5:43).

Of course, this was altogether wrong. Our enemy is our neighbor even while he is our enemy, and it is our duty to love rather than to hate him, even when we are opposing and resisting him as our enemy. But to love him does not mean to fall upon his neck and kiss him. "If thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:20), amenities that have been shown upon the battlefield time and time again.

And now as to the warning that "they that take the sword shall perish with the sword" (Matt. 26:52). To Peter this

was said after he cut off the ear of Malchus, the servant of the high priest.

Peter had taken too literally what Christ had said about the sword a little while before. It was when the disciples had returned to Him with their report of the mission on which He had sent them two by two. "When I sent you without purse, and scrip, and shoes, lacked ye anything?" said He. They answered, "Nay." "But now," He added, and doubtless in view of His early departure from them, "he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one" (Luke 22:35, 36).

In other words, while He was with them they were to do as He did, but when He departed from them they were to fall back on ordinary custom in these matters. They must not expect continually such miraculous interposition as would make them independent of the use of means.

Peter was using the sword in the defense of the Christian religion where it was out of place. He was using it in rebellion against an order of the Roman magistrate, which was a crime. Such a use of it meant the forfeiting of his life and the lives of his brother disciples, and the bringing of his Master's cause into suspicion. Therefore, our Lord commanded him to put up his sword saying: "They that take the sword shall perish with the sword." In other words, if you oppose the civil government by force, you must expect to be met by force; which, in so far, is an argument for war, rather than against it.

ONE OTHER QUESTION YET REMAINS. What about the Christian who has conscientious scruples concerning war? It may be asked, What about him who, notwithstanding all that has been said, cannot bring himself, and for what he regards as Christian reasons, to bear arms against his fellow man?

Of course, such scruples are to be respected, but, happily, the government itself has amply met them. The farm, the factory, the hospital, the Red Cross, or the gospel ministry may be chosen as the place where such a one may honorably serve his country in her hour of need.

IN CLOSING LET ME SAY, that the purpose and intent of this address is not to instruct Christians how to serve their country. It is simply to interpret or expound the Word of God to them as light has come to me upon it. It is to help Christians to see the attitude they should assume toward the present crisis. When that is plain their duty may be plain, or they may be more prepared to receive instruction as to duty from some other qualified source. I speak for God and to help Christians in their relationship to God.

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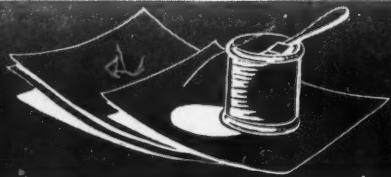
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IT KEEPS YOU SANE

BECAUSE occasionally an insane person incoherently dwells on religious questions, unthinking persons jump to the conclusion that often religion is responsible for mental unbalance. Some one wrote Dr. A. B. Richardson, superintendent of an insane asylum in Ohio, for information, perhaps expecting to get confirmation of the notion that religion and insanity are closely related.

Dr. Richardson's answer is worth quoting: "You have asked me an easy question. I have tested that matter thoroughly. There are only two patients in the hospital whose insanity has any relation to religion, and I think from their predisposition to insanity, that they would probably have become insane on some other subject if they had not on religion.

"Now, if you had asked me how many people in Ohio are kept by religion from insanity, you would have given me a question hard to answer, for they are a multitude.

"The good cheer, bright hopes, rich consolations, good tempers, regular habits and glad songs of religion are such an antidote for the causes of insanity, that thousands of people in Ohio are preserved from insanity by them. But for the beneficial influence of religion, Ohio would have to double the capacity of her

hospitals in order to accommodate her insane patients."—*Fellowship News*.

▼

ASK THE POLICE ABOUT DANCING

Even the "nice" dances are dangerous. The mid-semester "prom" of the Central High School in St. Paul for several years had been regarded by the local police as "a bad one." To improve the situation, the Hi-Y clubs at Central, made up of Y.M.C.A. members, were asked to sponsor the dance; but this year the affair was worse than usual. Two police women who attended report that they were repeatedly insulted and even threatened with slugging. Policemen had to be called to keep order, and the Hi-Y clubs were temporarily suspended. It is often said that private high school and college dances are in an altogether different class from public affairs and are quite unobjectionable. Ask the police in your city about that!—*Walther League Messenger*.

RECAPTURE THE MEANING OF LIFE

The director of the Bureau of Prisons, Department of Justice, Washington, D.C., says:

"Too little attention has been given to

the moral and spiritual values which condition the lives of our people. It is historically true that in our democratic civilization, education, child welfare, public housing, social work, the care of the dependent and the unfortunate, and even our penal institutions had their origin in religious institutions and were developed by men and women who found inspiration for their work in religious conviction. With the increase of material achievement, the state and the federal government have taken over these functions, but the spiritual and moral values on which they were founded have been neglected. If we are to recapture the meaning and the worth of life, then the family and the Church must once more become the vital forces in the pattern of American life they once enjoyed. The creation of moral and spiritual values and the development of a sense of the importance of the ends of living rather than the means, is a problem of our adult world."—James V. Bennett, in the *War Cry*.

▼

PRAYER IS SERVICE

Modern church life, like modern life in general, has become exceedingly complex. In every congregation there are staffs and leaders, committees and organizations for this, that and the other thing. In church bodies we have the same situation on a larger scale. The machinery is cumbersome and complicated and for its efficient functioning much man-power is required.

Every church worker, however, must constantly be on the alert against some grave dangers. It is so easy to become mechanical and to regard the service of Christ as mere routine. And it is so easy to magnify the importance of the machine and to slight the spiritual values which alone can justify the existence of machinery.

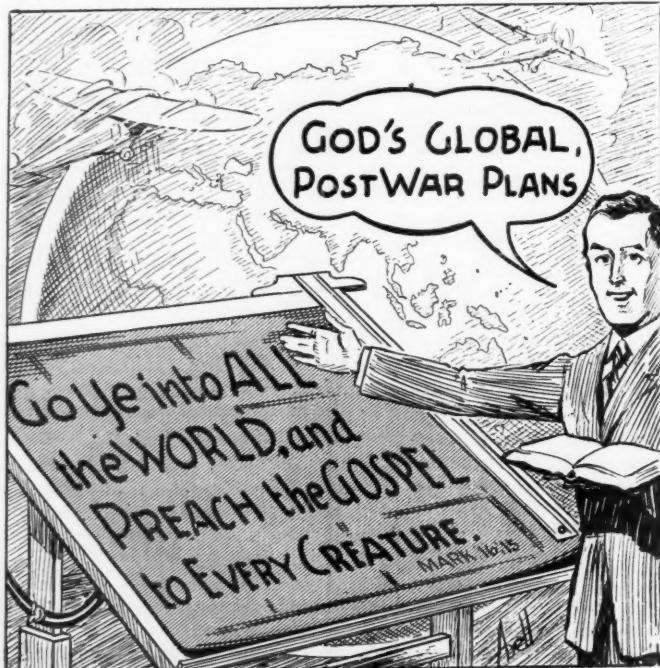
Against both dangers the church worker will guard himself by the cultivation of a deep and ever-deepening devotional life. No matter how busy he is, he will not neglect prayer and the study of the Scriptures. So he maintains contact with his Lord and the divine life in him will not perish. He will not become a castaway while preaching to others or serving others.—*American Lutheran*.

▼

STREAMLINED OR SILLY?

A talented young pianist was asked by a group of young people for a musical selection. He instantly flung this question over his shoulders, "Swing or sanctified?" At once there was unanimous response, "Sanctified."

Is this world's music, set to a smatter-



ing of gospel truth, as attractive to young people as its exponents believe it to be? Even to some Christian young people, who certainly enjoy life and variety in every phase of the Lord's work, the modernized swing rendition of old hymns of the church seems a sacrilege.

Some of our exciting "swing" choruses lead one to wonder by what stretch of the imagination they are included in the category of sacred music. Doubtless the intent of the authors is to embellish the gospel of the Lord Jesus Christ with the attractions of the world in order to win souls for Him. The method is gaining favor in other lines of Christian work. But is this plan pleasing to God? —*The King's Business.*

EMOTION HAS ITS PLACE

That emotion passes is unquestioned; it passes because its work is done. Intense excitements never have any permanency, nor are they divinely intended to have permanency, but the effects produced by high emotion, whether religious or artistic, are as lasting as any effects in history.

April showers do not last, nor does anybody expect them to last, but when the April showers have passed there is a thrill of green along every hedge bank. In seasons of revival God uses the spur of the emotions as surely as the convictions of the intellect. Emotion is no more permanent than the fire upon my hearth that by nightfall may have sunk into ashes, but while it lasts it leads. Iron softened in fire takes a shape which, when cooled, it can never lose.—Dr. G. H. Morrison.

WHAT ONE MAN DID

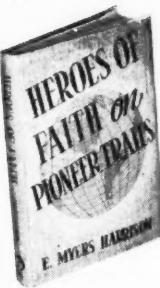
The pendulum is on the way back. On its way up a generation ago, we saw the belittling and debunking of the leader. We disparaged him, ascribed his accomplishments to opportunism, to good fortune, or to some benevolent fate. We unfrocked him of honors and made the great leader just a child of chance. We stripped him of all the epaulets and citations he had earned and muttered something about his having been cozily coddled in the arms of circumstance! We said that our idealism created these leaders.

But, lo, after we had observed the antics and escapades of our Hitlers, we began an about-face. For once again we are seeing the power of the individual. Facts have compelled us to place the strong man back on his pedestal. We had been so concerned with the power of social forces that we had forgotten the individual and the heights to which he could rise. Now we again are assured that individual men still have power to shape history. Look what one man did! —*The Presbyterian.*

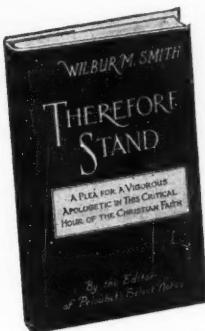
Gipsy Smith has found it necessary to return to England, cancelling a year's schedule of meetings in this country. His address in England is Manager, c/o Lloyds Ltd., Cambridge.

September, 1945

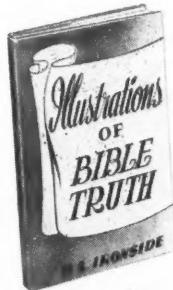
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Practical and Perplexing Questions

★ Nathan J. Stone



ABBA, FATHER

E.W., Toledo, Ohio

Question: Why are the two words, "Abba, Father," used in Romans 8:15? Does not *Abba* itself mean Father?

Answer: The word *Abba* is the Aramaic word for Father, and *Pater* is the Greek word here translated Father. A number of explanations are given by commentators for their union here and in Mark 14:36 and Galatians 4:6. In Mark 14:36, *Abba* is considered by some as a more intimate term used by the Lord Jesus to denote filial affection and respect, and to show both "complete submission to the Father's will and the tender affection which He was conscious the Father had for Him." Another view is that it became a custom with the Jews, after becoming acquainted with other tongues, to sometimes join Greek and Roman words with similar words in their own tongue as a sort of repetition. This is evidenced by their writings. Still another view is that in Romans and Galatians the persons addressed had been brought into the adoption of *sonship* to God from out of a state of *bondage* to sin. In *bondage*, a slave, according to ancient Hebrew writings, was not permitted to call a master *Abba* (or father), which was a more endearing term. But now as a child of God delivered from fear, one may say in a combination of the two forms as Luther translates, "dear Father." This view probably best expresses the meaning. But another view explains the union of the Hebrew and Greek as "in keeping with the character of the Church in this dispensation in which there is no difference between the Jew and the Greek, who, through Christ have access by one Spirit unto the Father." There is probably a measure of truth in several interpretations, but above all one thing is clear, that no one has any right to call God Father who is not in Christ (Rom. 8:10), who is not redeemed by the blood of His cross in the giving of His life.

—P&PQ—

WHAT IS THE CHURCH?

J.W.R., Chicago, Ill.

Question: Is the church a building, or the clergy, or a denomination? Just what is it?

Answer: It is quite clear from both the Old and New Testaments that the Church is God's people, anywhere, at any time. The "church in the wilderness" (Acts 7:38) is, of course, God's people, the congregation of Israel. When David wanted to build God a house (or church), God told him that He would build a house for him (David—II Sam. 7:11). That house was not to be a building made

with hands, but a house consisting of personalities—a dynasty, culminating in Messiah, who is both son of David and Son of God (Rom. 1:1-4), and all His kingdom. In the letter to the Ephesians (the epistle of the Church), believers themselves are called the household and habitation of God (Eph. 1:19, 22). We are God's building (I Cor. 3:9), and ye are the temple of God (II Cor. 6:16). We are rooted and built in Christ (Col. 2:7), while Peter tells us that we are living stones and a spiritual house (I Pet. 2:5). The Bible also makes it clear that the Church is not merely the clergy, but all, everywhere, who are believers. Not one of the above scriptures was written to or meant for any class or few, but to all. All Israel was in reality a priesthood (Exod. 19:6); and I Peter 2:5 and Revelation 1:6 speak of all believers as priests, with a ministry of praise, works and intercession (Heb. 13:15, 16; I John 5:16; Eph. 6:18). There is, of course, a real sense in which a building may be called a church and it ought to be a place of dignity and reverence, and that which helps to make it so. I Timothy 3:15 may be understood in this sense. But even here, that which makes it a church is the family of God, that is, those who hold and maintain the truth in the Lord Jesus Christ.

—P&PQ—

TAKEN OR LEFT

Pvt. R.C.B., Canada

Question: What is meant by the statement in Matthew 24:40, 41, "The one shall be taken, and the other left"? Which word refers to salvation and which to judgment?

Answer: The discourses of Matthew 24, 25 were delivered, perhaps significantly, from the Mount of Olives (see Zech. 14:4), and were suggested by the remarks of the disciples concerning the temple and by their questions concerning the time of certain events. These discourses are a prophetic forecast of spiritual history from that time on. Matthew 24 deals with the Jews dispensationally, and with the destruction of city and temple in the near future as typical of events in the distant future. Chapter 25 deals with the Church and the nations.

As for the meaning of "taken" and "left," opinion differs among expositors, depending upon the point of view and the events involved. Some regard this verse in connection with the rapture, in which case those "taken" are taken in a favorable sense to be with the Lord. If the point of view is after the rapture and immediately concerning the Jews, then "taken" refers to judgment (v. 39) and "left" to the blessing of earth's mil-

lennium. But the main and underlying thought of this phrase (for whomsoever it is intended), and therefore most important, is the practical aspect of warning and imminence of the event; the certainty and swiftness of judgment or deliverance, and the exhortation to watch. "Taken" and "left" simply point to *opposite destinies*. Persons most intimately associated may thus be separated. No further warnings or opportunities of grace are given since, as in Noah's day, they will have been ignored. Only those who through faith are prepared will escape the judgment.

—P&PQ—

KINGDOM OF HEAVEN

C.L.E., Sask., Can.

Question: If the parables of Matthew 13 present the kingdom of heaven as Christendom and as containing both wheat and tares, how is Matthew 18:3 to be reconciled with this, which reads, "Except ye be converted . . . ye shall not enter into the kingdom of heaven"?

Answer: It is true that the kingdom of heaven, as set forth in the parables of Matthew 13, may be compared to Christendom, or the sphere of profession in which there may be both the genuine and that which is not genuine, or only nominal. But the "kingdom of heaven" does not mean that, in *every* instance of its mention. Matthew 13 may, in a sense, present the kingdom of heaven from a purely human aspect, or only in its present form on earth, while Matthew 18:3 may present it from the divine view as really consisting only of those of genuine faith. Matthew 18:3 is an indication of this. But in any case its purpose is different from that of Matthew 13. It was intended to teach the disciples a lesson. They had been disputing about preference and precedence in the kingdom of heaven, and in that they were showing themselves unworthy of being in it or even of entering it, and of ignorance of its true character. The first condition of genuine entrance into that kingdom must be self-abnegation. They were to turn from personal ambitions and self-seeking, and so, to be as simple, humble and trusting as little children. They were to be "converted" from *self* to the faith of little children, or, while in the kingdom of heaven in the sense of Matthew 13, they would not be *of* it.

—P&PQ—

THE WOMAN'S SEED VERSUS SATAN

H.P., Norfolk, Va.

Question: Does the word "his" in the expression, "thou shalt bruise his heel" (Gen. 3:15), refer to Christ? If

so, does this mean that there is hatred or enmity between Christ and Satan?

Answer: Genesis 3:15 is called the protevangelium, or the first evangel or gospel. It has been considered as the first of the Messianic prophecies by commentators, ancient and modern, Jewish and Christian. Indeed, the ancient Jewish Targums use the word Messiah in their paraphrase of this verse. The seed of the woman is undoubtedly the Lord Jesus Christ, and Genesis 3:15 is strikingly fulfilled in Him (Gal. 4:4, 5). In the expression, "seed of the woman," there is already an intimation of the virgin birth. This verse does express enmity, which in Hebrew is the same word as hate, between Christ and Satan; not that Christ hates anything except evil, but that Satan is irrevocably and implacably opposed to God and good. The "bruising" of this verse found its fulfillment, on the one hand, on the cross and in the resurrection in which Christ as the seed of the woman crushed Satan's head and sealed his doom (Heb. 2:14; I John 3:8), while the bruising of His (Christ's) heel, as the woman's seed, consisted in His *death* upon the cross, in there taking our sins upon Himself (II Cor. 5:21; I Pet. 2:24).

—P&PQ—

LAZARUS AND PURGATORY
L.H.S., Chicago, Ill.

Question: Is the Lazarus of John 11, who was raised from the dead by Jesus, the same person as Lazarus the beggar in the story of Luke 16, and if so, what bearing has this upon the question of purgatory?

Answer: There is no indication whatever that the Lazarus of John 11 is the same person as the Lazarus of Luke 16 and it should not make any difference about the question of purgatory. Neither instance has anything to do with purgatory, since such a doctrine is *nowhere* taught in the Scriptures. The story of the rich man and the beggar in Luke 16 is one of a series, being related to that of the rich fool and the unjust judge. It is intended, first, to teach that our condition after death depends not on our position here, but on our faith and life. Faith, not poverty, brought Lazarus to Abraham's bosom. And his evident unbelief, and lack of concern for God and men, not his riches, brought the rich man to Hades (not purgatory). It is intended further to teach that *this life is the time of probation*. There is no suggestion anywhere in the Scriptures of a period of probation or purging after this life. The condition of both the rich man and Lazarus is to be understood as permanent and irrevocable. Everything in the story points to this. Since there is no other testimony than the one offered in this life (Luke 16:28-31), there is no other "chance" or probation than that offered in this life.

Some ministers think it undignified to advertise their services. It's a good deal more undignified to preach to empty pews, I think.—D. L. Moody.

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September 16

JUDAH'S CONCERN FOR HIS FAMILY

Genesis 44:18-34

Golden Text: *How shall I go up to my father, if the lad be not with me?—Genesis 44:34*

HOME and family—these are the words uppermost in the hearts and minds of millions who have been taken to distant places by the war. "Be it ever so humble, there's no place like home," because there one has mother and father, and the "kid" sister or brother. So it should be for all right-thinking men—home and those who dwell there hold first place.

The family is the fundamental unit of society, and is therefore of more importance than the church, the state, or the social order of which it is a vital part. Every force which encourages the breakdown of the sacred relationships of the home and family is set for the destruction of society itself.

Men have too often chosen to go the way of the flesh, and therefore they have disregarded God's plan and purpose. But the home is just as sacred as ever in His sight, and brotherly love still finds a high place among the virtues of real men.

We have before us a continuation of the story of Joseph's life. As we study it we bear in mind Joseph's dealings with his brethren, who as yet did not recognize him as the one they had sold into captivity. He was bringing them kindly but definitely to the point of real repentance, so that he could show himself gracious to them.

To do so he had brought disaster upon them. Being happily on their way homeward with a new supply of food, they were overtaken and proved to be "thieves, and Benjamin, the beloved of their father Jacob, stood condemned to death by their own words.

In that crisis the mouths of the others seemed closed, but Judah, who had really saved Joseph's life (Gen. 37:26, 27), and who had apparently finally come to himself as a man of essential goodness, pleaded for Benjamin's life.

That plea presented a truly sacrificial brotherly love, as he manifested

I. Courage (v. 18).

Easy rests the yoke of family life as long as all is joyful and prosperous. But when adversity strikes, when sorrow comes, or sickness, or sin, then the true test of devotion is at hand.

It was a brave and manly thing for Judah to stand before the one whom he knew only as the man who was "even as

Pharaoh." The circumstances were all against him. He expected the flaming anger of the offended ruler. His brethren had collapsed in despair. It was one of those dark hours which comes to every family when someone must demonstrate true love by being strong-hearted and fearless.

II. Intelligence (vv. 19-29).

We have become so accustomed to accomplishing things by the use of words that we are in danger of substituting speech for action. Even in times of sorrow or need we send a well-worded card or telegram, and regard our mission as accomplished.

Words have their place, but there comes a time when they must be coupled with intelligent action. Crises call for more than a cheerful smile or an encouraging word, much as they may mean in such an hour. We must be prepared by our close contact with our loved ones to speak and act with vigor and assurance.

III. Self-denial (vv. 30-33).

One step deeper goes the devotion of this man to his father and his brother. He had done no wrong that merited punishment, but evidently his brother Benjamin had been guilty. Had he been of the spirit of Cain he would have said, "Am I my brother's keeper?" and let him answer for himself. Why should Judah suffer for another? Why should he allow himself to be imprisoned in a strange land to save his father from sorrow and his brother from what seemed to be the just reward for his deeds?

Thus reasons the man of the world, but such is not the language of the true brother. He says, "Let thy servant abide instead of the lad as a bondman." Well and courageously spoken!

IV. Love (v. 34).

Love for father and brother underlies all of the courage, conviction and self-sacrifice of a man like Judah. In his younger years, and possibly under the influence of his brothers, he had failed in that respect, but now his real devotion to his brother was evident.

That affection was a real, powerful and beautiful thing, and yet it is but a faint prefiguring of the affection of the One who "sticketh closer than a brother," who "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (Prov. 18:24; II Cor. 8:9).

Let us improve the opportunity to review our relations with our own family, to determine whether there is aught that we in intelligent and courageous self-sacrifice should do for our own. Concern for family will pay rich dividends, especially in these days of broken homes and disturbed personal relationships. Love

will do more than anything else to hold us together.

September 23

JOSEPH'S TESTIMONY TO GOD'S PROVIDENCE

Genesis 45:1-5, 9-15

Golden Text: *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Psalm 107:8*

God rules the universe. He has His plan which will be carried out, yes, even in spite of man if need be. "He can overrule the acts even of wicked men and make them links in a chain of providence by which His purposes are carried out."

Forgiveness, opening the way for the restoration of fellowship and the showing of kindness, brought the story of Joseph and his brethren to a happy ending. Under the good hand of God, the story which began with tragedy is brought to a conclusion of blessing.

I. Love Overcomes Fear (vv. 1-4).

Following the earnest plea of Judah, the heart of Joseph could no longer withhold itself from the full expression of affection and devotion to his family.

Joseph tenderly shielded the family troubles from the eyes and ears of strangers by sending out the Egyptians. It was the first step of consideration which paved the way for reconciliation. How often just the opposite is done—airing family affairs before the world, and humiliating those who may be in the wrong, thus making it difficult for them to admit their guilt.

Then, too, this was a moment too tender and delicate to be seen by outsiders. The tears of a strong man like Joseph mean a deep movement of spirit—a solemn and often a sacred moment.

It should also be noted that the brothers were afraid, and well they might be, because of their sin against Joseph. After many years these astonished men found themselves face to face with the one whom they thought they had disposed of and they knew their sin had found them out. It always does, sooner or later, but inevitably.

How great and noble was the forgiving love of Joseph! This is an example to us, which is especially appropriate and needed in a world of hate and bitterness.

II. Grace Overrules Sin (v. 5).

The guilt of these men was nonetheless real and Joseph could not remove it, but he encouraged them by showing how God had used their evil devices to work out His own good pleasure. He can make the wrath of man to praise Him (Ps. 76:10).

It is worth stressing again that in the

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every hour when the prospects for Joseph's future usefulness seemed ruined, God was opening the door to the greatest experiences of his life, and was preparing him to serve the thousands whose lives were saved by his wisdom and ability in the years of famine.

Nothing is more important in the life of a child of God than to be yielded to His will, unmoved by circumstances, abiding His time, responding to His guidance whether it be the opening or closing of doors, prosperity or adversity. And herein is the marvel of it all—even sin may be overruled by God's grace for His own glory.

That does not invite anyone to sin that grace may abound (Rom. 6:1, 2), but it does offer encouragement to the one who has fallen, that God can redeem the years that the locusts have eaten (Joel 2:25).

Our lesson also sets us an example of how true forgiveness acts. So often when forgiveness is asked or granted, there is an "I can forgive but I can't forget" attitude, which means that while hostilities have ceased at least temporarily, there is no real friendship or the disposition to show kindness. Is there any real forgiveness at all in such an attitude of heart and mind? We fear not.

III. Kindness Provides the Best (vv. 9-15).

It might have been enough to send food and a kind greeting with the brothers to their own land, but love does not seek the minimum expression of its feeling. It asks not how little, but how much can I give or do. Note the tender touch in verse 15, "he kissed all his brethren." Here was no general forgiveness, but a personal renewal of long lost fellowship.

Bringing his aged father and brothers into the land of plenty was not enough; Joseph also gave to them the "best of the land" (47:11). His thoughtful consideration in sending for his father (Gen. 46:5-7) was part of the same piece of kindness.

Joseph puts to shame the modern "hard-boiled" attitude toward needy and aged members of the family. In their eager and relentless pursuit of fame or riches, many ignore or trample upon the members of their own families. Often they are ashamed of the broken bodies, the humble apparel, the broken or uneducated speech of their parents.

They fear lest their new-found friends in some circle of wealth and supposed "position" will think them strange or ridiculous. God pity the man or woman who is ashamed of a humble or aged father and mother!

Joseph, who really had an exalted position gained by merit and by the blessing of God, never forgot his place before God as a son in the family and as a brother. Let us consider him and do likewise.

September 30

THE ISRAELITES IN A FOREIGN LAND

Genesis 47:1-12

Golden Text: *Lord, thou hast been our dwelling-place in all generations.*—Psalm 90:1

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PREPARATION of a great nation takes time. God wanted Israel to have opportunity to develop from a family to a nation so He arranged for them to have a place of refuge and of abundant provision while they grew. He had already made ready for them by sending Joseph into Egypt, and now the whole family of Jacob moved down.

Jacob's fears had been overcome by the vision of God (Gen. 46:1-4), in which he was assured that this was the outworking of God's purpose to make of him a "great nation." The promises to him and his forefathers were now in process of fulfillment. The man who believes God is privileged to see Him work. We find the family of Jacob

I. In Egypt, but Separated (vv. 1-6).

As he presented the representatives of his brethren to Pharaoh, Joseph made known that he had settled them in the land of Goshen, a favored spot well suited to their life as shepherds.

It is worthy of observation that while they were now in Egypt there was no thought of mingling with the Egyptians. They were to be a separated people living in a strange land. Only thus could the purity of the nation be maintained and a people suited for God's service be kept and made ready.

The application to the life of the Christian lies right at hand. In Scripture Egypt is a type of the world, where fleshly appetites are satisfied and where strange gods are worshiped. The Christian is to "come out from among them" and to be separate (II Cor. 6:14-18).

The tendency in our time is to minimize the importance of separation from worldliness and to regard those who preach and practice it as being narrow and old-fashioned. Say what you will, it is a fact that worldliness has robbed the Church of its spiritual power and of its real testimony for Christ.

If we must bear the name of "narrow" to be true to the teaching of Scripture, let us welcome the appellation for it will mean that we stand with Christ in the place of blessing and power.

As a matter of fact, the Christian is not narrow. He is as broad as the counsels of God, and the worldling who boasts of his broadmindedness has often mistaken superficial flatness for real broadness.

II. Blessed, but Blessing (vv. 7-10).

Jacob and his family received many mercies at the hands of Pharaoh and his people, but they were not in the land just to be blessed but also to bring a blessing.

The patriarch Jacob was brought by Joseph into the presence of Pharaoh. That noble son was not ashamed to bring his aged Hebrew father into the presence of the king. There he gave witness concerning his life. But he did something else—he blessed Pharaoh.

That scene speaks volumes to us as Christians. We are not of the world but we are in the world (John 17:15-17). We are to be a separated people for the glory of God, but that does not mean that we are not to bring blessing to those round

about us. We are in the world not just to enjoy ourselves, but to make Christ known to others—to touch lives that are needy and saddened and sin-sick.

It is also of interest that the blessing of Jacob was given to the man on the throne. We are apt to think of the poor and the underprivileged as needing the gospel and forget that the rich man in the house on the hill may be the most spiritually hungry in town.

III. Preserved, but Preparing (vv. 11, 12).

God sent His chosen people down into Egypt that they might not perish in the famine. He wanted them kept and nourished while they grew into the great people which He ultimately led out toward the Promised Land.

That was important, for had they not been preserved the promise of God could not have been fulfilled. But all the time they were being prepared for the great day of deliverance and blessing which was to come.

Applying the truth once again to the Christian believer, it is not enough just to be safe in Christ. That is precious but it is not enough; there must be growth in grace.

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Moody Monthly

Some Christians are saved and kept all right, but it is just a matter of being "preserved" and put on a shelf. They are of no earthly use unless it is to be exhibited, and that kind of a Christian is not really worth showing off.

Then, too, some of the saints are preserved but not in sweetness. They are evidently preserved by pickling, sour unpleasant people sometimes called "vinegar saints." God deliver us from that kind of preservation! May we be kept in such a way that we are ready to witness for God!

October 7

LOVE FOR GOD AND LOVE FOR MAN

Luke 10:25-37

Golden Text: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*

—Luke 10:27

WHAT shall I do?" The question of the lawyer in our lesson is a query which is on the lips or in the minds of millions of men and women each day. They want to do right and want to be right, but their lives lack the direction which only faith in God can give them.

Never does the question go more deeply than when it concerns man's eternal welfare, as it does in our lesson. Always that question indicates that man is not able to decide for himself, and needs the guidance of someone greater and wiser than he. This should lead us back to God, for only He can fully answer it.

The story of the good Samaritan tells us what we must do to show our love for God and man, and it gives a demonstration of how it is to be done.

I. What to Do (vv. 25-28).

The lawyer (a student of the law of Moses, and hence a theologian rather than an attorney) was posing a question to try to entrap Jesus. He was apparently not much concerned about eternal life and assumed that it could be obtained by doing something.

We know that eternal life is a gift (John 1:12; Rom. 6:23), but if the man wanted to have it by doing, Jesus was ready to meet him. In response to Jesus' question (v. 26), the lawyer gave Him what the Jews regarded as the summary of the whole law.

The man who can perfectly keep that law will have eternal life, declares Jesus. But note that you must do it, not just talk about it. And you must keep the whole law, "for whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2:10, R.V.; see also Gal. 3:10).

Observe that the commandment so highly commended by our Lord concerns a true love for God which shows in an active love for one's fellowman.

Love is the only thing that can save our bruised and bleeding world. How sad it is that in such an hour of need there is so little said in the church about love and it is practiced even less. It is the forgotten fundamental of all the fundamentals of faith! Let us begin to preach it and practice it!

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Why Most People Make Mistakes

What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some cannot spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

Here is our mother-tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

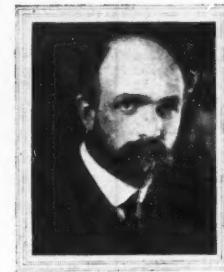
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over and over again, each time patiently he would tell you what was right. He would as it were, be an everlasting mentor beside you—a mentor who would not laugh at you, but who would, on the contrary, support and help you. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

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Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some highly astonishing facts about English.

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It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." This book is published by the Sherwin Cody School of English in Rochester. It can be had by anyone free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English ever written.

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II. How to Do It (vv. 29-37).

It is one thing to realize that one ought to do a thing; it is quite another thing to do it. Here we have what may have been an actual incident given by our Lord as an object lesson of the right and the wrong attitude toward a fellowman in need.

1. The Wrong Attitude (vv. 29-32).

The lawyer's effort to justify himself by diverting attention to the word "neighbor," which he felt needed definition, showed that he could not do the thing expected of him.

The reason for man's failure lies primarily in his own weakness and inability to do what God requires, but is also revealed in his pitiable and futile efforts to justify himself.

The one who, seeing his sinfulness and his utter inability to keep God's law, casts himself on the Lord is ready to receive the gift of eternal life; but the one who tries to defend his position and justify himself has shut the door on God's grace and mercy (see Luke 18:9-14).

The parable of the Good Samaritan answers fully and finally the question, "Who is my neighbor?" by making it clear that anyone who is in need, regardless of race, social position, condition or religion, is our neighbor.

The priest and the Levite doubtless had plenty of excuses for not helping the wounded man, but let us remember that excuses, while they may count with men, mean only our condemnation in the presence of God.

2. The Right Spirit.

It was the spirit of Christ that made the Samaritan show a compassionate and sacrificial interest in the needy man. Only Christ can make you and me like that; His love in the heart is the only "good neighbor program" that will ever work.

But Christ not only enables man to be a good neighbor. He is in fact the true Good Neighbor Himself; He is the Good Samaritan.

"Jerusalem is the city of God; Jericho represents the world. The traveler is the type of humanity. Man has fallen in the awful road which leads down; fallen among thieves and is naked, wounded, helpless and hopeless. The failure of the priest and the scribe to help illustrates the inability of the law and the ordinances to save man out of his deplorable condition. The Good Samaritan is the Lord Jesus Christ. He came to the place where the lost are, and He alone could have compassion on them. The wine typifies the precious blood He shed to save us. The oil is the type of the Holy Spirit, who applies the blood. He takes care of fallen man found by Christ. The inn is typical of the Church, where the Lord through His Spirit cares for His own. The two pence are not typical of two sacraments, but speak of the reward which those receive who under the Holy Spirit care for souls. The promised coming again with a greater reward offered is the second coming of our Lord" (A. C. Gaebelein).

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world's need. They all sense that we must have something great, and tender, and powerful to unite the hearts of men, or we shall soon be in conflict again. The next time we may well write civilization off the globe. What is the answer? Love! First a real love for God, then love for our fellowmen of all nations. The answer to the world's awful problem is a revival of Christian faith; without it we perish.

October 14

THE HOME FOSTERING CHRISTIAN IDEALS

Deuteronomy 6:4-9; Luke 2:51, 52; Ephesians 5:22, 25; 6:1-4

Golden Text: *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*
—Ephesians 4:32

JUVENILE DELINQUENCY is an expression often heard in our day. It speaks of the awful way in which our boys and girls have gone astray spiritually and morally in recent years. Fortunately, we are beginning to realize that most of the blame falls on the parents. It is *parental* delinquency in the matter of proper rearing of the children which needs our earnest attention. Hence the great importance of today's lesson.

The home is the right place for the fostering of Christian principles of living, but all too often even Christian people have put that whole load on the Sunday school and church. They can help but they cannot do the job which should be done in the home.

Home should be a place where:

I. God's Word Is Accepted (Deut. 6:4-9).

The Bible teaches us the truth about God and that is information of the highest value and usefulness in the home. He is our God, and He is one God. There is no other God and at the same time this infinite and eternal One is very close to us—our God. How precious!

The acceptance of the truth concerning God draws forth our love toward Him. He is not like the heathen gods who cause only cringing fear. He loves us and we love Him, with all our might (v. 5).

This Word of God and the truth concerning Him should be the normal and natural subject of conversation in the home. We agree with Dr. Wilbur Smith that "it is a strange commentary on our own unspirituality that we hesitate to talk about God to our children more than we hesitate to talk about anything else."

Any time, night or day, and anywhere, in the house or on the street, it should be as easy for a boy to talk to his father about God as to discuss his school work, or sports, or any other thing.

Let's make it a natural, normal, accepted thing that God and His Word are talked about in the home.

II. Growth Is Expected (Luke 2:51, 52).

In the well-ordered home the child



Torrey M. Johnson, D.D., Pastor, Mid-Western Bible Church, Chicago.



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There, too, is the natural place for normal, well-balanced development. There must first be growth in wisdom. The mind and will must be in control, lest the physical get out of hand. They must develop, even as the body grows. Thus the growth of the body becomes not just an animal development, but one amenable to proper restraints, cultivated and poised for full usefulness.

But the home fails if it does not at the same time give the child a chance to grow "in favor with God and man." The boy Jesus continued to grow in gracious personality with both God and man as the interested recipients of the fruits of His spiritual development.

Every home should be a Christian home and every Christian home should be a center of normal growth for children. This should give us cultured Christian men and women for the next generation.

III. Love Is Expressed (Eph. 5:22, 25).

Love is not just a warm and tender feeling hidden away in the heart. It shows in the homely details of daily life in the home.

A Christian wife expresses her affection for her husband by giving him his God-appointed place as head of the house. There is a graceful and voluntary submission to God's plan for the home which makes for order and unity. Happy is the woman who seeks that place and lives in it. Her life will be blessed!

A Christian husband will learn to control that natural masculine tendency to dominate. He will study the gentle art of courtesy and kindly affection. He will love his wife as Christ loved the Church, and that means a willingness to both live and die for her.

Christianity really should show forth at its very best in the home but, alas, so often just the contrary is true! Let us get that thing straightened out and keep it right!

IV. Rights Are Respected (Eph. 6:1-4).

Mutual devotion between husband and wife and mutual trust between parents and children—there we have the basis of a real God-honoring home.

We must give attention to the matter of a fair and full recognition of the rights of others. The parent who rides roughshod over the wills of his children need not profess to be a true follower of Christ. Likewise, children who are disobedient and insolent to their parents have no real testimony for Christ.

This business of being a Christian is real. It calls for right living everywhere, and that must begin at home. In the home the parent and child must both learn and live the high standards of Christ.

Our lesson touches many vital points. Teachers will do well to give unusual attention to their preparation to teach, both by study and by prayer.

There is no use asking God to do things you can do yourself.—D. L. Moody.



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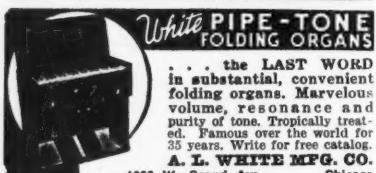
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Outline and Illustration

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors



A CLUSTER OF FRUIT

John 15

1. Prayer Answered (v. 7).
2. The Father Glorified (v. 8).
3. Christ's Commandments Kept (v. 10).
4. Joy Experienced (v. 11).
5. Friendship Enjoyed (v. 14).
6. Love Manifested (v. 12).

—H. K. Downie.



ON CHOOSING

Joshua 24:15

1. The God who Saves (vv. 2, 3).
2. The God who Gives (vv. 4, 13).
3. The God who Guides (v. 6).
4. The God who Answers (v. 7).
5. The God who Delivers (vv. 5, 10, 11).
6. The God who gives Victory (vv. 11, 12).

By choosing God they choose Life (Deut. 30:19, 20).

By choosing Idols they choose Death (Deut. 30:17, 18).

—E. G. Etherton.



FOUR TITLES FOR CHRISTIANS

in John 15

1. In obedience, "Disciples" (v. 8).
2. In confidence, "Friends" (v. 15).
3. In rejection, "Servants" (v. 20).
4. In testimony, "Witnesses" (v. 27).

—G. F. V.



EVERY ONE MAY BECOME

1. A Child of God (John 1:12).
2. An Heir of God (Rom. 8:16, 17).
3. A Disciple of Christ (John 8:31).
4. A Friend of Christ (John 15:13-15).
5. A Friend of God (James 2:23).
6. A Laborer with God (I Cor. 3:9).
7. A Co-ruler with Christ (II Tim. 2:12).

—N. H. Camp.



THE WORD OF GOD

1. Divinely Inspired (II Tim. 3:16).
2. Absolutely Pure (Ps. 12:6).
3. Supreme in Authority (Ps. 119:128).
4. Perfect in Unity (John 10:35).
5. Eternally Permanent (I Pet. 1:25).



ONE WHO HAS BEEN FORGIVEN SHOWS

1. Love to the Forgiver (Luke 7:47).
2. Readiness to Forgive when Wronged (Mark 11:25).
3. Readiness to Seek Forgiveness of those he has Wronged (Matt. 5:24).

—The Witness.

DANIEL'S PROSPERITY

Daniel 6:28

1. Daniel Prayed to God (6:10).
2. Daniel Served God (6:20).
3. Daniel Glorified God (6:22).
4. Daniel Believed God (6:23).

—Emmett B. Moorefield.



PRAYER

1. The Place of Prayer (Matt. 6:6).
2. The Period of Prayer (Luke 18:1).
3. The Person of Prayer (Jer. 33:3).
4. The Purpose of Prayer (Matt. 26:41).
5. The Privilege of Prayer (James 5:16).
6. The Promise of Prayer (John 15:7).
7. The Power of Prayer (Rom. 10:1).

—The Gospel Message.



THE SPIRIT OF GOD

(As revealed in I Corinthians 12)

1. Confession of the Spirit (v. 3).
2. Baptism of the Spirit (v. 13).
3. Drinking of the Spirit (v. 13).
4. Gifts of the Spirit (v. 8).
5. Dividing of the Spirit (v. 11).
6. Working of the Spirit (v. 11).
7. Manifestation of the Spirit (vv. 7-10).

The Aim: "to profit withhold" (v. 7).

—T. B.



THE OBEDIENCE OF FAITH

Hebrews 11:8

Introduction: The call to faith (Gen. 12:1-3).

1. Partial Obedience (Gen. 11:31).
2. Progressive Obedience (Gen. 12:4-9).
3. Plenary Obedience (Gen. 13:5-18).

—Chester D. Reich.



WHAT THINK YE OF CHRIST?

Matthew 22:42

1. In the Face of Testimony (Matt. 3:17; John 10:30).
2. In the Light of Prophecy (Isa. 7:14; Micah 5:2).
3. In the Influence of His Life (John 21:25).
4. In the Sacrifice of Calvary (Rom. 5:6-8).
5. In the Glory of His Resurrection (I Cor. 15:12-20).

—R. S. Beal.



SUGGESTIONS FOR SERMON PREPARATION

1. We must *think* ourselves *empty*.
2. We must *read* ourselves *full*.
3. We must *write* ourselves *clear*.
4. We must *pray* ourselves *keen*.
5. We must *humble* ourselves *fully*.
6. We must *subordinate* ourselves *entirely*.
7. We must *substitute* Christ for ourselves *always*.

BY FAITH

1. We Walk (II Cor. 5:7).
2. We Live (Rom. 1:17).
3. Resist the Devil (I Pet. 5:9).
4. Are Justified (Rom. 5:1).
5. Overcome the World (I John 5:4).
6. Are Saved (Acts 16:31).
7. Are Kept (I Pet. 1:5).

—Stella S. Anderson.



CHRIST AT THE SEA OF GALILEE

Luke 5:1-11

1. The Surrendered Ship (vv. 1-3).
2. The Surrendered Sailor (vv. 4-6).
3. The Surrendered Saint (vv. 10, 11).

—Harry G. Hamilton.



FORGETTING

Philippians 3:13

1. Our Sorrows—They Paralyze us.
2. Our Mistakes—They Confuse us.
3. Our Sins—They Demoralize us.
4. Our Victories—They Inflate us.

—William S. Overton.



INCORRUPTIBLE THINGS

I Corinthians 15:50

1. God (Rom. 1:23).
2. Seed (I Pet. 1:23).
3. Body (I Cor. 15:52).
4. Inheritance (I Pet. 1:4).
5. Crown (I Cor. 9:25).

—H. M. Mael.



FAITHFULNESS IN ADVERSITY

II Corinthians 6:4-6; 11:23, 24

1. Exemplified in General Suffering (v. 4).
2. Exemplified Under Violence of Men (v. 5).
3. Exemplified by Personal Discipline (vv. 5, 6).

—I. M. Brubacher.



THE CROSS

1. In Prophecy (Gen. 3:15; Ps. 22).
2. In Purpose (I John 3:8).
3. In Preaching (I Cor. 1:18).
4. In Power (Rom. 1:16).

—M. L. Harrison, in *The Witness*.



TEACHING THE WORD

1. The Promise (Dan. 12:3, R.V.).
2. The Exhortation (Rev. 3:11).
3. The Crown (I Thess. 2:19).

—Ralph H. Didier.



THREE TRUTHS ABOUT SALVATION

1. Needed by All (Jer. 8:20).
2. Provided for All (Luke 19:10).
3. Offered to All (John 10:9).

—Elias C. Goehle.

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GREAT FAITH

A traveler crossed a frozen stream
In trembling fear one day;
Later a teamster drove across,
And whistled all the way.

Great faith and little faith alike
Were granted safe convoy—
But one had pangs of needless fear,
The other all the joy!

—Mary V. Littell, in *Sunday School Times*.



SATAN'S WRECKING CREW

1. He Caused War in Heaven (Rev. 12:7).
2. He Wrecked Man (Gen. 3:6).
3. He Wrecked the World (Gen. 6:5-8).
4. He Tried to Wreck Job (Job 1:6).
5. He Sought to Wreck the Plan of Salvation (Matt. 4:10).
6. He Sifted Peter (Luke 22:31).
7. He Wrecked Ananias and Sapphira (Acts 5:1-10).
8. He Sought to Block Paul (I Thess. 2:18).
9. How Overcome His Crowd? (Rev. 12:11).

—B. F. Burden, in *Western Recorder*.



THREE TENSES OF A BELIEVER'S EXPERIENCE

I Corinthians 6:9-11

- I. The Believer's Past.
1. Dead in trespasses and sins.
2. Walked according to course of this world.
3. Such were some of you.
- II. The Believer's Present.
1. But ye are washed.
2. But ye are sanctified.
3. But ye are justified.
- III. The Believer's Future.
1. We shall be like Him.
2. Sorrow and sighing shall flee away.
3. God Himself shall be with us.

—B. M. Glisson, in *The Biblical Echo*.



CUT-FLOWER CHRISTIANS

In a popular, current magazine we discovered this figure. In many areas today we find cut-flower Christians. Their Christianity has beauty, grace, color, and fragrance but no roots. Therefore it cannot sustain itself in the bitter winter winds or in the scorching summer heat. Yet such experiences are inevitable. For the genuine, rooted Christian these experiences only expose the fact of the residence of God in the soul. Cut-flower Christianity cannot bring forth and bud and reproduce its kind. It's a beautiful but brief and fading generation. It soon withers and is forgotten. *The utmost care cannot greatly prolong the life of cut flowers.* The life of cut flowers declares that a vital connection has been severed. Jesus speaks of such in this way in Luke 8:13, "These have no root and in time fall away." *Was there ever a day in which it was more imperative for God's people to be well rooted?* We need roots that can reach down and out to "God's river," which according to His Word is "full of water." *Cut-flower Christians can't carry a cross!*—S. McPh. G., in *Southern Presbyterian Journal*.

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WHAT IS CHRISTIAN PERSONALITY?

Recently a newspaper columnist offered a reward for the best definition of Christian personality expressed in five words or less. Quite appropriately the one chosen was, "He went about doing good." These words fittingly describe the Christian who daily gives Christ an opportunity to live in him.—William Hall Preston, in *Open Windows*.

♦ ♦ ♦

CONSCIENCE

A New York minister, eager to see and hear Booth the actor, once wrote him: "I am anxious to be at one of your plays, but as I have always been opposed to the theater, and would appear inconsistent, could you not admit me at some private or stage door?"

Booth's reply was short. "There is no door to my theater through which God cannot see."—*Christian Digest*.

♦ ♦ ♦

FORBEARANCE PAYS

An evangelist was once speaking to some hundreds of the poor, who had been given a tea on the tacit understanding that they should remain for the gospel meeting. In the course of the address the evangelist was greatly disturbed by a baby's cries, but with great forbearance he refrained from asking the parents to remove the child. After the address he walked to the other end of the hall, where the writer was standing; and, very dejectedly, remarked that it had seemed to be a contest between him and the baby. But what was the result? *The only conversions that night were the father and mother of the child!*—*The Dawn*.

♦ ♦ ♦

SAFETY IN CONTACT

Just out of reach of my window stretches a wire, which carries a heavy current of electricity for light and power. It is carefully insulated at every pole that supports it, and is carried well out of common reach. If I could lean out far enough to touch it, death would be swifter than the tiger's leap or the serpent's sting, as swift as the lightning stroke. Yet the doves light on it and take no harm.

The secret is that, when they touch the full-powered wire, they touch nothing else. They give themselves wholly to it. My danger would be that, while I touched the wire, I should also be touching the earth through the walls of the house, and the current would turn my body into a channel for escape. But they rest wholly on the wire, and experience neither dread nor danger. They are one with it, and they are safe.

So would God have us seek our safety in complete surrender to His power and love. It is when we reach one hand to Him, while we yet keep fast hold of some forbidden thing with the other, that we are in danger.—*The Christian Endeavor World*.

♦ ♦ ♦

"Faith asks no signal from the skies To show that prayers accepted rise; Our Priest is in His holy place, And answers from the throne of grace."

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His attitude toward God was built on his own ideas of right and he naturally went far astray. He said, "My religion and my politics are one and the same . . . True religion is founded on human love." He could not believe that a just God could punish sin. One wonders what the Sunday school teachers in whose classes he sat as a boy in Ohio, and the preachers to whom he listened, taught this country boy who was to become one of the nation's leading men. He was a great man, and essentially an honest and good man, but he might also have been a powerful testimony for Christ.

419 pages. $5\frac{1}{4} \times 8\frac{1}{2}$ inches. The Macmillan Company, New York. \$3.50. H.L.L.

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Six volumes, 4,335 pages. $6\frac{1}{2} \times 9\frac{1}{2}$ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$25.00. H.L.L.

The Seas of God, compiled by Whit Burnett.

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soul apart from Christ. To thoughtfully read such stories is to be stirred anew to the urgency of telling men and women that Christ brings joy and peace to the heart and gives life that direction which makes it meaningful and worthwhile. May God help us to do it!

585 pages. $6 \times 8\frac{1}{2}$ inches. J. B. Lippincott Company, Philadelphia, \$3.00. H.L.L.

Narrow Is the Way, by William E. Park.

In this volume of sermons the president of the Northfield Schools shows himself to be a gifted and attractive speaker. He features topics that appeal to youth and handles them in a skillful manner. Well-informed in fields that interest young people he illustrates his points most convincingly.

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170 pages. $5\frac{1}{4} \times 7\frac{1}{4}$ inches. Macmillan Company, New York. \$2.00. J.H.C.

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96 pages. $5\frac{1}{2} \times 7\frac{1}{4}$ inches. Moody Press, Chicago. \$1.00. J.H.C.

Prisoners' Quest, a Presentation of the Christian Faith, by Capt. D. H. C. Read, C.F.

This book contains a series of eleven addresses to fellow prisoners of war in Germany in 1942, who were officers and their orderlies captured in France, Greece and Crete. The author, a British chaplain, believes in the total depravity of man, the substitutionary atonement, and the need for regeneration. He is at odds with the false philosophies of the day. While he is orthodox in his doctrine of God, man and redemption, there is a strange looseness about his teaching regarding the text of the Bible. He thinks that the Pentateuch is non-Mosaic, speaks of the "legend" of the tower of Babel, denies infallibility to the writings of Paul, does not believe in verbal inspiration, and speaks of the genius of Aeschylus, Socrates, Paul, Shakespeare and Jesus Himself.

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159 pages. $5 \times 7\frac{1}{2}$ inches. The Macmillan Company, New York. \$1.50. K.S.W.

Solving Church School Problems, by Irene Catherine Smith.

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128 pages. $5 \times 7\frac{1}{2}$ inches. The Warner Press, Anderson, Ind. \$1.25. W.F.

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The author of this book of Lenten messages is professor of Dogmatics and New Testament Exegesis in the Protestant Reformed Seminary, Grand Rapids. He magnifies the Cross of Christ. "He was not merely a King that suffered, but one that must needs suffer because He was King, and to obtain His kingdom. For Him there was no crown without the cross, no glory except in the way of shame, no life but through the resurrection. And so, there is no Christ except the crucified One, and there is no salvation except in Him who died in order that He might attain to the resurrection!"

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Here is an impossible melodramatic story of a fourteen-year-old boy who, granted special permission by the War Department to make a trip on a B-17 bomber carrying penicillin, made his way clear to Australia with the precious miracle drug, even after every other member of the party was killed. It carries with it a strong missionary and gospel appeal. It has suspense and interest value, even though it is improbable. It is intended for teen-agers.

64 pages. $5\frac{1}{2} \times 8$ inches. Zondervan Publishing House, Grand Rapids. 60 cents. W.F.

How to Improve Your Preaching, by Bob Jones, Jr., Litt.D., L.H.D., LL.D.

While intended especially for the student and the young preacher, this book does such an excellent job of reviewing the elements of successful preaching that it will be a real help to any preacher. The author follows somewhat conventional lines, but adds so much of value from his own broad experience that much that is familiar becomes new in its application. His emphasis is always spiritual and therefore definitely practical. There is a chapter on radio broadcasting, giving much wise counsel.

126 pages. $5 \times 7\frac{1}{2}$ inches. Fleming H. Revell Company, New York. \$1.50. H.L.L.

The Witness of Matthew and Mark to Christ, by Ned Bernard Stonehouse.

The author, professor of New Testament in Westminster Theological Seminary, Philadelphia, realizes that the momentous issue of the authority of Jesus Christ is bound up with the decisions which are reached regarding the authority and truth of the canonical Gospels. "Although many efforts have been put forth to discover a Jesus other than the divine Christ of the Gospels to whom men might pledge fealty, the history of that search appears more and more clearly to have demonstrated its futility. The question of the authority and truth of

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the Gospel witness to Christ will continue to be a burning question for all who cannot escape the issue of their relation to Him."

The book, therefore, is given over to a discussion of what the witness of the Gospels to Christ really is. The author considers a number of the critical problems of the Gospels as they bear upon the problem. It is a scholarly and technical contribution.

269 pages. 5 x 7 1/4 inches. The Presbyterian Guardian, Philadelphia. \$2.50. W.F.

The Royal Albert Hall Campaign 1944.

In the spring of 1944, A. Lindsay Glegg led a team of six evangelists who conducted services for sixteen consecutive nights in the Royal Albert Hall. This book records the messages given in this series. Each night two men would speak, following outstanding Christian testimonies. One of the two would present the claims of the gospel, and the second speaker would make the appeal. The speakers included Mr. Glegg, T. M. Bamber, Colin C. Kerr, Robert A. Laidlaw, Alan Redpath and T. B. Rees. There are also brief reviews of the services. It must have been a great series of meetings.

176 pages. 5 1/2 x 8 1/2 inches. Pickering and Inglis, London. Cloth board, \$2.35 net; paper, \$2.00. W.F.

Words of Comfort for Days of Perplexity.

32 pages. 4 1/4 x 5 1/2 inches.

The Startling Christ, by Hall Dautel.

16 pages. 5 1/2 x 7 1/2 inches. 10 cents.

In these two little booklets are messages by the pastor of the Bethel Baptist Temple, Erie, Pa. Delivered over the radio, they undoubtedly proved a blessing to many listeners.

Published by the author. W.F.

Pleasant Paths, by Vance Havner.

Delightful homespun philosophy with keen spiritual application and direct connection with daily living characterize these meditative messages. The writer has the gift of taking the reader with him out of the terrific speed and pressure of modern life, out into the hills with God. One sits with him on the front porch of the old home in the hills and looks out into the far country. What could be more needed, or more blessed?

95 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.25. H.L.L.

"Thus It Is Written," by Henry Cornell Goerner.

This book, by the associate professor of Comparative Religions and Missions in the Southern Baptist Theological Seminary, Louisville, Ky., bears the subtitle, "The missionary motif in the Scriptures." The author shows that all of the Scriptures declare the world purpose of God in bringing redemption to all the national groups of earth by means of human witnesses. He admits that if one does not regard the Bible as being different from other books in some real sense, then to discover the missionary imperative in the Scriptures would be of no great importance in any event, and this book would prove dull reading. The book is written for those who believe that what the Bible teaches is important and relevant to modern life.

177 pages. 5 x 7 1/2 inches. Broadman Press, Nashville. 50 cents. W.F.

The American Pulpit Series, Books I to VIII, containing sermons by various contemporary preachers.

Regardless of one's theological position, it is a good thing to know what themes sixty-four of the country's "most popular preachers" from sixteen denominations think are important. For the most part these sermons are by liberal or modernistic preachers. "Never before have the best pulpit utterances of so many distinguished Americans been available to such wide audiences," announces the publisher. While some would question whether this includes the "best pulpit utterances" of the nation,

we would agree that this is a cross-section of American preaching. Biographical notes concerning the authors of the sermons in each book form a valuable addition to each of these pocket-sized books.

128 pages each. 4 1/2 x 6 1/4 inches. Abingdon-Cokesbury Press, New York and Nashville. 25 cents each. W.F.

Not All That Glitters, by Louise Harrison McCraw.

Gail and Jack are high school sweethearts of long standing. Gail discovers Jack's interest in another high school girl, Dave, Jack's first-lieutenant brother, is in love with Gail's foster sister. Dave discovers Carolyn's interest in a seminary student.

The unweaving and reweaving of these lives in their relationship to each other will not only hold the interest of the reader, but will also bring much blessing.

159 pages. 5 1/4 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.25. J.F.H.

Many Creeds, One Cross, by Christopher E. Storrs.

This volume contains the Moorehouse Lectures for 1943 given by the Archdeacon of Northam, Western Australia. It is a book on comparative religions, but is no ordinary volume on that subject. With a keen sense of discrimination, the author points out both the good and bad in the religions examined, and in clear and forthright manner sets forth the Cross of Christ as their lack and need. But the history and underlying philosophy of each religion are also treated, and the dangers pointed out.

Of especial interest and importance is the chapter on the religion of Japan, "Shinto and Mystical Nationalism." With the breakdown of a "self-sufficient humanism" and individualism there seems to be everywhere an inevitable trend toward a nationalism culminating in a despotism, perhaps at first benevolent, but later absolute and tyrannical. The author believes that the Church by playing its proper role can prevent this, an opinion which will find disagreement among many. It is a volume of deepest interest and worthy of study and thought.

154 pages. 5 1/4 x 7 1/2 inches. The Macmillan Company, New York. \$1.75. N.J.S.

Word of Life Melodies, by Norman J. Clayton.

This is a book of seventy-seven gospel songs and choruses, words and music exclusively written by the author, which was very popular on the "Word of Life" radio hour. The freakish chords and unusual harmonic progress—freakish because of departing from the commonplace and traditional treatment—are very intriguing and beautiful; hence, thousands are singing these songs.

76 pages. 5 1/2 x 8 1/2 inches. Zondervan Publishing House, Grand Rapids. 35 cents. G.S.S.

And So All Israel Shall Be Saved, by William Hendriksen.

Though small in compass, this booklet is condensed in content. It is an earnest approach from the postmillennial point of view to the understanding of the future of the Jewish people. Many scholars, ancient and modern, are quoted by the author, but he fails to do justice to the prophecies which abound in the Old Testament. For instance, Daniel is said to have regarded the end of the seventy year captivity in Babylon as the fulfillment of the predicted restoration. He omits to mention that Gabriel told him that not seventy years, but seventy "weeks" of years were to run before the Messianic deliverance would be known.

The author does not see that the return from Babylon could not have fulfilled Amos 9:14, 15, which predicts a return to the land, that was not to be followed by another dispersion. Neither did Jehovah appear in His glory when Zion was rebuilt in the days of Zerubbabel, as the psalmist foresees. And our author has failed to take in the predictions of the post-exilic prophets, notably Zechariah, who spoke of



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454 pages. 5 1/2 x 8 1/4 inches. The Standard Publishing Company, Cincinnati. 75 cents.

A.H.

Seven Women and One Man, by Lester F. Sumrall.

Bible readers will at once recognize this as relating to Isaiah's prophecy, setting forth the awful judgments upon the world. The author brings to the reader's attention a striking disproportion between the sexes as caused by the awful death rate of the men in this present global war. We do not know whether statistics are correct, but we do know enough to be impressed with the fact that God's judgments are in the world.

28 pages. 6 1/2 x 4 1/4 inches. Glad Tidings Bible House, Grand Rapids. 20 cents.

P.B.F.

Counseling with Couples for Marriage, by Warren D. Bowman, Ph.D.

This booklet deals with a most vital problem concerning the young people of this age. The author first sets forth the pastor's obligation, followed by a consideration of the premarriage conference. This is followed by a bibliography of vital books bearing on the Christian ideals of love and marriage.

32 pages. 5 1/2 x 7 3/4 inches. Brethren Publishing House, Elgin, Ill. 25 cents. P.B.F.

Editorial Book Review

THEREFORE STAND—Smith

[Continued from page 4]

without God, man must also accept the fatal consequence that he is going to live without peace."

Space in the book is given to three special doctrines—creation, resurrection of Christ, and judgment. Then appeal is made for an "immediate vigorous offensive in the defense of the Christian faith." Several constructive suggestions are made, of which the following is the most radical and the most needed:

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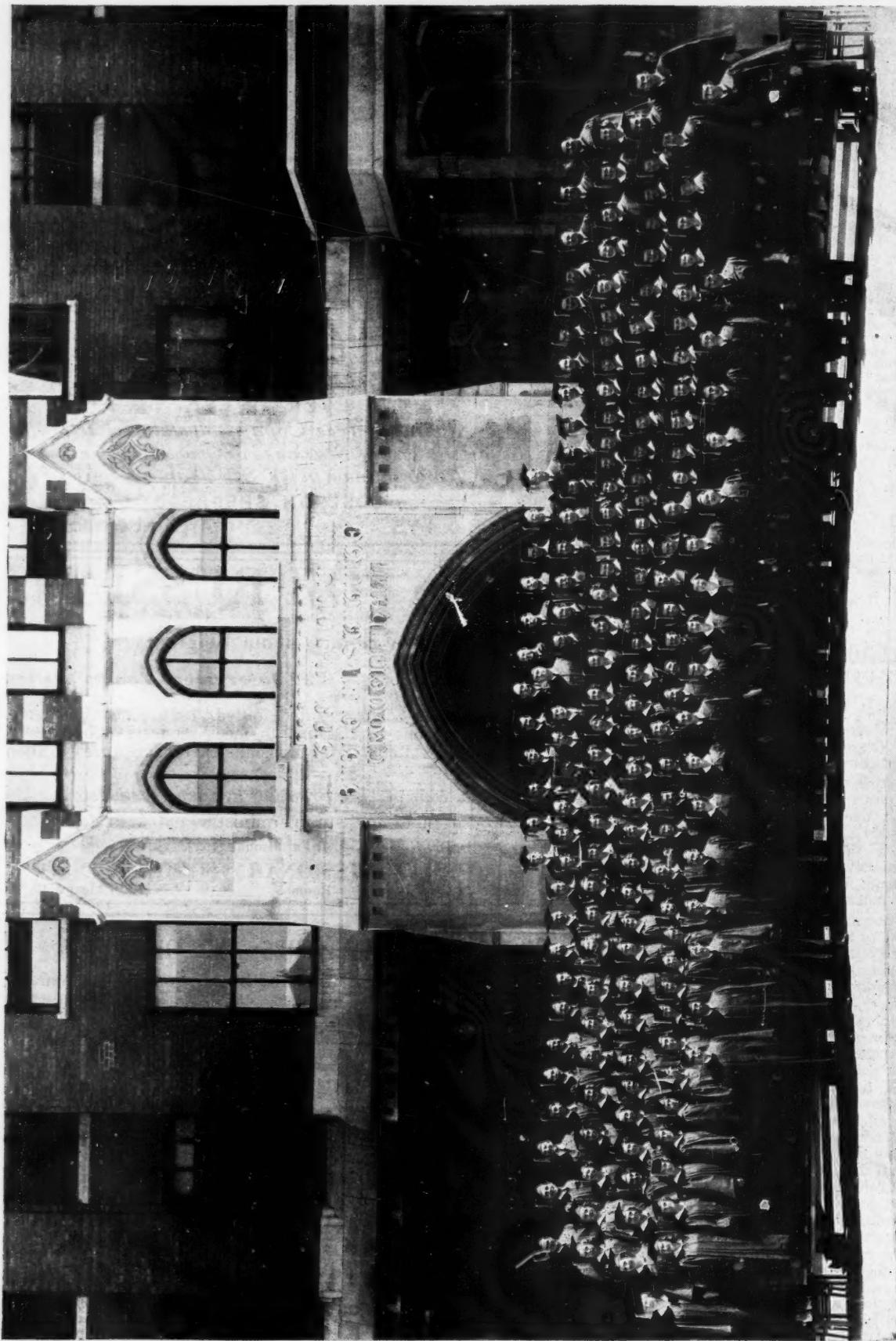
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Institute and Alumni

★ Warren Filkin

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.



CHANGES IN BOARD OF TRUSTEES

FRANK F. TAYLOR, vice-president of the Continental Illinois National Bank and Trust Company of Chicago, was named chairman of the Institute board of trustees at its annual business meeting on June 19.

Freelin Carlton, manager of Sears Roebuck & Co.'s State Street store, was elected a member of the board.

Appointed to his present post with Sears in 1941, Carlton previously managed stores in Detroit, Kalamazoo and Gary.

An active Christian layman, he holds membership in the Christian Business Men's Committee and the Gideons, and is on the board of the Pacific Garden Mission, Northern Baptist Seminary and Youth for Christ.

During a recess in their meeting, the trustees attended the unveiling of a memorial plaque honoring Henry P. Crowell, late chairman of the board. It was placed in the Crowell Hall lobby as a tribute to his life of service to God, and genuine interest in Moody Bible Institute.

INSTITUTE PERSONNEL

James P. Davies will become a member of the Institute music faculty beginning with the opening of the fall term, September 6. Mr. Davies received his bachelor's degree in music from John Fletcher College and has taken additional work at the Minneapolis College of Music. Since 1936 he has been employed as head of the Music Department of the Northwestern Bible School, except for one year when he served as director of music and Christian education at the First Baptist Church, Meridian, Miss. He also has served as director of music in several Minneapolis churches.

Gordon H. Smith, who has been serving the Institute as a special instructor since last January, was made a member of the faculty as of August 1. Mr. Smith has served as a missionary to French-Indo China under the Christian and Missionary Alliance. While remaining in this country he will serve as a member of the Institute faculty, teaching subjects in the Missionary Course.

Eric Franker, who has been a special instructor in music since the first of January, will become a member of the

music faculty as of the opening of the fall term, September 6.

After almost nine years of teaching as a special instructor in the Institute, Miss Lois E. LeBar has given up this ministry in order to accept the position of instructor in Christian Education at Wheaton College. Miss LeBar has done an exceedingly splendid piece of work in the field in which she has been engaged. We follow her with our interest and our prayers.

L. O. Langston, director of the Bureau of Maintenance, who has earnestly served the Institute since September, 1936, has presented his resignation as of July 30. Mr. Langston served as director of the Centenary Fund, and in February of 1937 became director of the Bureau of Maintenance. He leaves with the respect and the good wishes of the Institute and all his associates.

W. E. C. Petersen, who has been a member of the field staff of the Bureau of Maintenance since May, 1939, becomes acting director.

Mr. Petersen, in addition to being a graduate of the Institute, is a graduate of the University of Copenhagen, Copenhagen, Denmark. Before coming to the Institute as a student, he was with Carson, Pirie, Scott and Company for ten years.

COMMENCEMENT EXERCISES

One hundred and seventy-four students, constituting the largest class ever to be graduated from the Moody Bible Institute, received diplomas at the close of the spring term, August 2.

Presiding at the graduation exercises in Moody Memorial Church, was Dr. Will H. Houghton, president of the Institute. The members of the class sang two anthems, under the direction of Guy C. Latchaw, member of the music faculty, with Dolores Evelyn Erickson at the piano. Harry Dixon Loes led the congregational singing and two other members of the music faculty, Eric Franker and Frank Earnest, played the organ and piano. A. Franklin Bromman and Dr. P. B. Fitzwater, members of the faculty, read the Scriptures and led in prayer.

Dr. Stephen W. Paine, president of Houghton College, Houghton, N. Y., brought the commencement address, speaking on the subject, "The Value of a Man." "We are drifting toward collectivism and losing our liberties because we have lost our consciousness of God," he declared. "Make Christ the center of your plans," he admonished, "and He will impart real value to your life and career. I do not have any more important business any day than to keep close to the Lord Jesus Christ."

L. Virginia Keesey and George Sweet-

ing represented the women and the men of the class respectively, in their addresses at the class exercises in the morning. Miss Keesey spoke on "The Joy of the Surrendered Life," with Philippians 4:4 as her text. Mr. Sweeting's subject was "Christ's Charge to His Disciples." He sounded again the great fundamentals of the faith as he answered the question, "What is the gospel?" and he challenged the class, the students and friends who filled the Torrey-Gray Auditorium as he spoke about those upon whom the obligation is imposed. "This is our obligation. We cannot have a substitute. We cannot ignore it. We must yield ourselves anew to this end."

Mr. Franker played the processional march on the organ.

Class officers included: president, William H. Moon, who presided; vice-president, Margaret Nelson, who presented the class picture; recording secretary, Shirley R. Schavey, who led in prayer, and treasurer, Roger D. Nagel, who led in the invocation prayer. Florence M. Longacre read the Scripture. The singing was led by George Rodney Kennedy.

James Edward Draper led different groups in special musical numbers, including an octet of men's voices, an ensemble of mixed voices, and an original arrangement of "The Son of God Goes Forth to War" by a vocal and instrumental ensemble. Martha Lorella Robbins and Miss Erickson played the piano and organ. Frederick T. Hayashi, a blind student of the class, played a piano solo part in the vocal and instrumental ensemble number.

Words for the class song were written by Wilma J. Enright, and the music was composed by Miss Erickson. The title of the song is "Called According to His Purpose."

Following the acceptance of the class picture, Dr. William Culbertson, dean of the Institute, read congratulatory messages from former classes of the Institute and from several individuals.

After Dr. Paine's address in the evening, the diplomas were presented by Dr. Houghton, assisted by Ruby Ann Jackson, registrar of the Institute. Dr. Houghton then gave a word of counsel and challenge to the members of the class and led in a prayer of consecration. Mr. Loes led in the "Christian Fellowship Song," and Dr. Houghton pronounced the benediction.

The Pastors Course men, of whom there were sixty-two, comprised the largest single group of graduates. Next in order were the General Course with forty students receiving diplomas, and the Missionary Course with thirty-seven graduating. Twenty-one students received the Christian Education Course diploma, and three the Christian Education-Music

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Course diploma. There were five in the Jewish Missions Course and six in the Music Course who received diplomas. The names of the graduates listed from the various courses follow:

General Course: Esther Marie Baker, Alice Berford, Dolly Mae Bluetagen, Jeanne Marie Cheval, Virginia Alice Cornwall, Marian Adele Cummings, Wilma Jean Enright, Shirley Lucille Gamble, Grace Isabelle Grainger, Marjorie Ruth Hawes, Lucy Evelyn Holt, Lenora Hughes, Anna Keur, V. Rocco, Alta Lorraine Leach, Charlotte Ruth Nitash, Elinor Roslyn Pearce, Lorena Ardus Perry, Ruth Alline Pickering, Violet Fern Ross, Odile Sanders, June Lee Rue Savidge, Emily Florence Schaefer, Lola Wilda Shepard, Iris Myrtle Shirk, Neida Faye Sizemore, Zelma Maye Sizemore, Helena Ewert Sprunger, Marie Treiber, Thelma Jean Wright, Mary Josephine Yarnell, Harry B. Binkley, John Harvey Clark, William Vernon Cox, Homer Lee George, Glen Luis Jensen, Eugene Coxel Manzini, David P. Schroeder, Philemon Peter Springer, Paul Eldon Sweeney, Alfred Oscar Thornton, Wesley Shou Huan Wang.

Christian Education Course: Virginia Ruth Ander, Dorothy Campbell, Lorene Mona Crisler, Dorothy Jane Dierking, Pearl Elizabeth Everts, Della Marie Gander, Lois Maxine Gill, Leslie June Gilliam, Carrie Aleta Gruber, Helen Gertrude Koester, Evelyn Mae Miller, Veva Helen Miller, Hazel Grace Myers, Margaret Nelson, Marguerite Florence Richter, Lois Jean Robbins, Shirley Rebecca Schavey, Wanita Joan Sheagley, Georgia Adelaide Sherard, Thelma Fern Thommen, Freida LaVerna Weaver.

Christian Education-Music Course: Laura Jean Barnum, Marjorie Belle Bourdeau, Freda Flodell Roye.

Jewish Missions Course: H. Leonora Anderson, Viva Maxine Baxter, Mary Genevieve Ramsey, Alvina Ruth Von Bergen, Beulah Idelle Weston.

Missionary Course: Doris Ione Anderson, Leona May Bachman, Mary Elizabeth Baker, Mary Lois Bealls, Vonna Eleanor Biddell, Alma Lillie Lenore Chaffee, Helen Maude Crecraft, Constance Bruce Dawson, Anna G. Evans, Frances Amelia Green, Berenice Esther Herr, Ruby Gertrude Hess, Mildred Lillie Hostad, Laura Virginia Keesey, Clara Isabelle Kennison, Lavona Maurine Lee, Etta Marie Lester, Anna Verena Liechty, Florence Marian Longacre, Margaret Jeanne Marshall, Margaret Elvina Moffett, Inez Maybelle Potter, Elsie Mae Shirk, A. Elizabeth Siefer, Bessie Arville Sload, Betty Ann Smith, May Marie Stanley, Gwendolyn Fae Tomlinson, Rosemary Emily Turner, Gertrude Vander Horst, Irene Wilma Van Haften, Alvina Ruth Von Bergen, Dortha Gwendolyn Warner, Ruth J'Neil Warner, Dorothy Elizabeth Zalabak, Leona Celeste Zimmerman, Fredrick Henry Bahler.

Music Course: Rosemary Cripe, Dolores Evelyn Erickson, Martha Lorella Robbins, Ruth Louise Tubbs, Donna Mae Ypma, Frederick T. Hayashi.

Pastors Course: Royer Pershing Allman, Leonard Robert Anderson, Reuben Leonard Anderson, Robert Darrell Banning, Paul Frederick Besancon, William N. Blankenship, Jr., Richard John Brennan, Lawrence James Bridges, Jr., Ray Metcalf Brubaker, Clyde Raymond Carlson, Raymond Robert Cross, Francis Austin Crown, Wilbert Franklin Cunningham, Dalton LaClair Decker, James Edward Draper, Charles Thurman Eagle, Robert William Erlandson, Frank B. Fotopulos, Russell A. Gabler, Myron Lyle Gess, Harold Lytle Goodall, Harlow H. Guiley, Clifford Ernest Gustafson, John Edmund Haggard, Charles Bullock Hayward, Milford Franklin Henkel, Jr., R. Dawson Hopson, Chester Lee Humphries, Oscar Roland Hunerdose, Bob L. Huston, Frank Lester Jertberg, George Rodney Kennedy, Clinton Edward Kinney, Frank W. Loewen, Ralph B. Markussen, Robert Walter McClain, Ray Dudley McColley, Cleveland McDonald, John George Mills, William Harvey Moon, Jarel William Nagel, Roger Dale Nagel, Loren Elwood Parker, Horton Edward Presley, Weldon Eugene Rasmussen, Sherman Leroy Ray, James William Riley, Donald Harding Rose, Glenn Waldemar Samelson, Leo Edward Schroeder, Lawrence Lester Scripter, Merrill Hills Seely, Clarence Walter Shelton, Camal Soud, Richard Baxter Stanley, George Sweeting, Richard Melvin Van Order, Grant H. Wessel, Loyd Andrew Wickstrom, Levi Henry Wiens, Thomas Flenner Willson, Harry Ralph Zimmerman.

There were 1,274 students who completed courses in the Correspondence School, and sixty-seven in the Radio School of the Bible.

BIRTHS

To John (Jack) K. Sietman '40, and Mrs. Sietman (Helen Norton '41) a daughter, Rebekah Ann, June 27, at Lorain, Ohio.

To Charles Adams '42, and Mrs. Adams (Eleanor Gillam '38), a son, Peter Charles, June 29, at Bemidji, Minn.

To David L. Forsythe '28, and Mrs. Forsythe (Lila Mae Stanton '37), a son, Jonathan David, June 28, at Farmer City, Ill.

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To *Charles H. Landers '43*, and *Mrs. Landers '43*, a daughter, *Peggy Marie*, May 18, at Dallas, Tex.

To *Sylvester E. Ingles* and *Mrs. Ingles (Clara Reich '42)*, a son, *Keith Loring*, July 1, at Galien, Mich.

To *Vernon O. Amundson '39*, and *Mrs. Amundson (Myrtle Brohlin '38)*, a daughter, *Esther Florence*, July 9, at Chicago, Ill.

To *Kenneth Bliss '31*, and *Mrs. Bliss*, a son, *Hollis Kenneth*, June 23, at Martinsville, Ill.

To *Jim Crowthers '43*, and *Mrs. Crowthers*, a daughter, *Julia*, June 8, at Portland, Ore.

To *Egerton C. Long '41*, and *Mrs. Long (Betty Hankins '41)*, a daughter, *Retta Joan*, May 31.

MARRIAGES

Henry W. Johnson and *Ethel Kaney '42*, May 16, at St. Paul, Minn.

Gordon J. Bishop '42, and *Lena R. Harvey '42*, May 24, at Kano, Nigeria.

Selbert Sharpe and *Helen Epp '38*, June 15, at Fresno, Calif.

Albert J. Luibrand '41, and *Alice E. Postiff '42*, June 26, at Plymouth, Mich.

Thomas A. Hankins '43, and *Janice Lavonne Taylor '44*, July 11, at Horton, Iowa.

Lloyd Markham Barker '44, and *Jeanette MacEwan '44*, July 7, at Philadelphia, Pa.

C. William Chang and *Marguerite Janet Bau '40*, July 21, at New York, N.Y.

DEATHS

Leland Webb Enfield '39, died at El Paso, Tex., June 22. Following his graduation by the Institute, he held pastorates in Florida and Canada. He had been sick for about three years. He is survived by his wife (*N. Faith Kelford '39*), who is educational director of the First Baptist Church in El Paso.

Memorial services for *Erle F. Rounds '25*, and his wife and son, who were beheaded by the Japanese on December 19 or 20, 1943, were held at the First Baptist Church, Richmond, Calif., on June 24, according to word received from *J. J. Pre-Vol*, pastor of the church. Eleven missionaries, including Mr. Rounds and family, were executed at the same time. Among them was *Signe A. Erickson '24*, a teacher from Warren, Pa.

Jesse D. Hickman '01, founder and superintendent of the Good Will Center, Chicago, died on June 9. He fought juvenile delinquency in the Stock Yards communities of the city for twenty-six years with a program of education, relief, recreation and spiritual guidance. During the depression, his center fed and clothed 1,300 families. He was noted for his ability in overcoming his handicap of blindness. At the Back of the Yards Youth Center, where he was director and band leader, he dialed the telephone, planted the garden, and walked about the streets without mishap, although he had been blind only five years. In his earlier life he served several Methodist pastorates.

H. W. Berneking '13, died May 24, at a hospital in St. Louis, Mo. He was pastor of New Hope and Star Hope Churches in Missouri, until failing health caused him to resign.

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A two-term radio broadcasting course,

taught by Wendell P. Loveless, director of the Radio Department, is offered in the Institute curriculum. The fundamentals of radio program production are presented to students who want some day to combine a radio ministry with their other Christian service.

Pictured here are graduates of August 2 and former students who have been working in the tower studios from six months to two and a half years.

Seated: Virginia Jackson, March '45, and Grace Burnett, August '44, continuity writers.

Standing (left to right): Members of the class of August '45—James Draper, tenor and marimba player; Ray Brubaker, announcer; Tom Willson, baritone; William Cox and Glenn Samuelson, studio assistants; Freida Weaver, continuity writer; Alma Chaffee and Marian Cummings, girls' glee club; and Freddie Hayashi, pianist.

Other students who have just graduated, not pictured, are Loren Parker and Charles Hayward, mixed ensemble; Harry Zemmer, formerly "George Graham" of No. 9 Elm Street, and Anna LaRocco, director of girls' glee club.

Many of this group plan to continue spreading the gospel by means of the air waves. James Draper will be an associate pastor next year and wants to have a broadcast from his Michigan church; Ray Brubaker hopes to continue his radio training for future trailer evangelism; Glenn Samuelson wants to do radio work on a South American mission field, and blind Freddie Hayashi wants to go back to his Hawaiian homeland as a musical messenger for Christ.

A radio listener writes: "Fellowship with WMBI has been a real means of lifting me on higher ground these past three months."

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Angelus Trio.....Sun., 6:00 P.M.
Beyond Victory.....M., 12:30 P.M.
Bible Reading.....Sun., 7:30 P.M.†
Bread of Life.....weekdays, 9:00 A.M.
Chapel Service.....M., 8:15 A.M.
Chats from a Minister's Library.....Sat., 1:00 P.M.
Chicago and Preachers.....Sun., 4:30 P.M.
Child Evangelism Fellowship.....W., 10:30 A.M.
Chorus Time.....Tue., 10:15 A.M., 8:00 P.M.†
Continued Story Reading.....Tue. to F., 11:30 A.M.
Editor Speaks, The.....Sun., 1:00 P.M.
Family Circle.....W., 3:30 P.M.
For Women Only.....M., 6:30 P.M.
Friday Morning Songsters.....F., 11:00 A.M.
From a City Tower.....M., W., F., 2:15 P.M.
Gems of Melody.....weekdays, 5:30 P.M.
Gloria Trio.....Sun., 10:30 A.M.
Golden Nuggets.....Tue., 3:30 P.M.
Good News.....Sun., 10:00 A.M.
Good News in Song.....Tue., Th., 3:45 P.M.
Gospel in Music.....Mon., Wed., F., 6:15 P.M.
.....M., 3:00 P.M.
.....M., W., F., 7:00 P.M.†
Grace Notes.....Sun., 8:30 A.M.
Greek Word Studies.....Th., 9:30 A.M.*
Guest Choirs.....Sun., 4:00 P.M.
Haven of Rest.....Sat., 11:00 A.M.
Hebrew Christian Broadcast.....F., 4:15 P.M.
Home Hour.....W., 10:45 A.M.
Hymns for the Home.....Mon., Fri., 3:45 P.M.
.....Wed., 4:30 P.M.
Hymn Sing.....M. to F., 12:15 P.M.
Hymns You Love to Sing.....W., 4:30 P.M.
Keyboard Harmonies.....M., 4:05 P.M.
.....F., 4:30 P.M.
Kofmert Korner.....M., W., F., 5:00 P.M.
K.Y.B. Club.....Sun., 2:00 P.M.
Let's Praise Him.....Sun., 8:00 A.M.

*WMBI only

†WDLM only

WMBI and WDLM PROGRAM SCHEDULE

WDLM—Sunday, 8:00 A.M. to 9:00 P.M.
Weekdays, 10:00 A.M. to 9:00 P.M.

Listening Post.....M. to F., 4:45 P.M.
Living Water.....M. to F., 1:00 P.M.
Male Quartet.....Tue., Th., 2:15 P.M.
Marimba Specialties.....Sat., 4:45 P.M.
Master Works of Music.....Sat., 2:05 P.M.
Memory Gems.....Th., 3:30 P.M.
Men of God in World Affairs.....Sat., 3:00 P.M.
Men's Voices in Song.....Sun., 9:30 A.M.*
Message.....M. to F., 2:30 P.M.
Message to Israel.....Sun., 6:15 P.M.
Miracles of Science.....M., W., F., 10:15 A.M.
.....Tue., Th., Sat., 6:15 P.M.
Mon., Wed., Fri., 8:00 P.M.†
Moments of Melody.....weekdays, 1:30 P.M.
Moody Press.....M., 6:30 A.M.*
Morning Clock.....weekdays, 8:45 A.M.
Morning Meditation.....Sun., 8:00 A.M.*
Morning Melodies.....weekdays, 7:30 A.M.*
Morning Worship.....weekdays, 4:05 P.M.
Music in Brass.....F., 8:00 P.M.†
Music Without Words.....Sun., 8:15 P.M.†
News.....weekdays, 7:00*, 8:30*, 10:00 A.M.
.....12:02, 2:00, 4:00, 6:00, 7:30*, 9:30 P.M.†
News About Music.....Tue., 12:30 P.M.
Odz-n-Enz.....Tue., F., 9:30 A.M.*
Old Fashioned Revival Hour.....Sun., 5:00 P.M.
Old Favorites.....Sat., 9:45 A.M.*
Old Testament Stories.....Sat., 9:30 A.M.*
Open Bible.....Sat., 12:30 P.M.
Organ.....weekdays, 7:10 A.M.*
.....Tue., Sat., 9:45 A.M.; Sat., 11:00 A.M.
Organ Moods.....Th., 11:00 A.M.
Organ Prelude.....Sun., 10:45 A.M.
Organ Recital.....Sun., 12:30 P.M.
Organ Vespers.....Sun., Tue., W., F., Sat., 6:30 P.M.
.....Th., 7:00 P.M.†
Our Boys.....M., F., 3:30 P.M.
Pause for Prayer.....Tue. to Sat., 12:00 M.

Piano-Organ.....Fri., 9:45 A.M.
Prayer Circle.....weekdays, 10:05 A.M.
Question Box.....Tue., 4:05 P.M.; F., 10:30 A.M.
Quiet Hour.....Tue., 11:00 A.M.
Rainbow Trio.....Sat., 10:15 A.M.
Religious News.....M. to F., 2:05 P.M.
Sacred Music.....Sun., 7:45 P.M.†
.....Th., 8:30 P.M.†
Sacred Song.....weekdays, 12:45 P.M.;
.....Th., Sat., 8:00 P.M.†
Sacred Varieties.....Sat., 3:15 P.M.
Saturday Songsters.....Sat., 4:05 P.M.
Scandinavian Service.....Th., 4:05 P.M.
Servicemen's Center Echoes.....W., 4:05 P.M.
Shut-in Program.....M., 10:30 A.M.
Singing Strings.....Sat., 3:30 P.M.
Sketch in Monologue.....W., 9:30 A.M.*
Solo Time ...Sun., 9:00 A.M.; weekdays,
.....Tue., Th., Sat., 5:00 P.M.
.....Tue., 7:00 P.M.†
Storytime for Boys and Girls.....Sun.,
.....W., Th., F., 12:30 P.M.
String and Voices.....Sun., 3:30 P.M.
String Trio.....Sun., 1:15 P.M.
Student Pulpit.....Sat., 4:30 P.M.
Sunday Morning Service.....Sun., 11:00 A.M.
Sunday School Lesson.....Tue., 10:30 A.M.; Th., 6:30 P.M.
Sunday Sketch.....Sun., 9:15 A.M.
Teen Age Bible Study.....Sun., 3:15 P.M.
Tract League.....Sat., 1:45 P.M.
Treble Harmonies.....Tue., Th., Sat., 5:15 P.M.
Two Violins.....Tue., Th., 4:30 P.M.
Verse by Verse.....M. to F., 1:45 P.M.
Voice of Calvary.....Sun., 1:30 P.M.
Voice of Novachord.....M., 6:45 P.M.
Wake Up, America.....S., 10:30 A.M.
World-Wide Missions.....Th., 10:15 A.M.
Your Church School.....Sat., 11:30 A.M.

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